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Critical  
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THE  
CRITICAL REVIEW:  
OR,  
Annals of Literature.

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BY  
A SOCIETY of GENTLEMEN.

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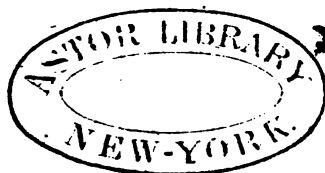
VOLUME the SIXTIETH.

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— *Nothing extenuate,  
Nor set down aught in malice.* SHAKESPEARE.

*Ploravere suis non respondere favorem  
Speratum meritis—* HOR.

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L O N D O N,  
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1788



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T H E

# THE CRITICAL REVIEW.

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For J U L Y, 1785.

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*Philosophical Rhapsodies. Fragments of Akbur of Basia. Containing Reflections on the Laws, Manners, Customs and Religions, of certain Asiatic, Afric, and European Nations: Collected and now first published. By Richard Joseph Sullivan, Esq. In three Volumes. 8vo. 15s. in Boards. Becket:*

THE following fragments were written by a native of Assyria, who, in very early youth, was removed to the continent of Europe, and thence to England. During his residence in England with a friend of his father's, he became instructed in its language, and in the principles of its religion: He then travelled; and in various countries threw together the reflections which appear in the following sheets.

This is the account of the editor, and we ought not to distrust it; but whether Akbur really existed, or some European author has indulged his fancy, and wandered in idea under this guise, is of little consequence: the work itself is our object, and merits our recommendation: The author is a candid and intelligent traveller, a 'friend of his fellow-creatures, and a zealous advocate for the offices of humanity.' He travels, not to describe buildings, prospects, or the various ornaments of differing fancy; but to examine the manners and customs, to delineate the human heart, and to see it under different disguises, but still possessing the same generous propensities, the same virtues, and the same weaknesses. His mind is enlightened, and his sentiments liberal: indeed his liberality sometimes degenerates a little into scepticism; but we find nothing to reprehend, for we discover it only by the terrors which he seems to feel when on holy ground, and the restraint frequently visible when his enquiries have brought him to the verge of the sanctuary. His language is clear, simple, and unornamented; and, in general, we think these Philosophical Rhapsodies, unconnected in form, rather than in substance, furnish a pleasing and rational entertainment.

VOL. LX. July, 1785.

B

This

This mental travelling, this review of the minds and manners, is highly useful. It diverts us of that unsocial pride, which raises our own imaginary rank; for virtues and vices are nearly the same in all countries; benevolence is always amiable, and a narrow selfishness despicable, from the hovels of the Hottentot to the caverns of Lapland. It expands the mind, since it shows that happiness and misery are more equally diffused than we should suspect, from a first and transient view; and it teaches us to respect the errors of others, when they are found not to be more gross and numerous than our own.

The first question, which necessarily occurs to the mental traveller, is the origin of the different nations, and the varieties of the human race. These questions are involved with each other; for, if the whole world did not proceed from one pair, no origin is necessary, or at least none can be determined. This is a subject which has not yet been decided, and the road to investigation is shut up, till some liberal theologian shall clearly show, that the Mosaic account of the creation is not to be understood in a literal or an universal sense. The first men for piety and learning, whom we have conversed with, have agreed that it is not so; and indeed, the account of the early ages seems to have been chiefly designed to preserve the Jewish genealogies. It is difficult to find one precept, either of morality or religion, except the punishment inflicted on the murderer, necessary to the conduct of our lives, not to add, that the whole is related in the uncertain mode of tradition. We chiefly mean to refer to the ages before the flood; and should not have hazarded this opinion, if we had not known that it was supported by the best authorities. Our author dwells chiefly on the different races of men, and on those tribes, in appearance, most remote from them, viz. the white men on the isthmus of Darien, and the Albinos of Africa. But, in fact, there are no two species of the same genus, in the whole range of animated nature, more distinct than the woolly-headed African, and the copper-coloured American. To talk of the effects of climate is absurd: it may influence the height, the strength, and from thence the manners; but it would never enlarge the lip, flatten the nose, or bend the knees. Besides, we know of no effect of climate beyond what may be produced by the degree and duration of heat and cold, by the effects of moisture more or less combined with them. Yet in America there are parts as swampy as the banks of the Gambia, and deserts as dry and torrid as those of Ethiopia. Akbur does not decide; but he acts a little unfairly;



fairly; he leads his reader to determine, without seeming to bias him.

Those who have examined the different races of mankind, the great families which have contributed to people the earth, must have been struck with the extensive settlements of the Tartars. Perhaps they are the most numerous family that we are yet acquainted with; for it is not easy to limit their appearance. They are said to be the descendents of Japhet; but that is little to the present purpose. Akbur, with justice, examines them at the beginning of his travels, and sets out from the North. He is soon attracted by the Grand Lama, and the Dala Lama, and gives an entertaining account of that religion; but this was in general well known. The vast hordes with which Scythia has peopled Europe and Asia excites the following just and natural reflections.

‘ From the prodigious number of people which the regions of Scythia have sent forth, one would imagine that polygamy was beneficial to a community; and that no connection of the sexes could be more favourable to population. The fact, however, has been doubted, and apparently, with good reason; for although a plurality of wives has been much more universally allowed than the simple state of monogamy, as will more fully appear hereafter, there yet seem to be natural as well as political considerations which speak forcibly against it. An equal proportion of the sexes is generally allowed to be the consequence of a man's being confined to a single wife; whereas, a great majority on the female side is observable in those countries where his appetites are unrestrained. Of this, both India and China, together with the nations of which we are now treating, afford sufficient proof. Among these people, the women far outnumber the men; nor is the reason assigned, a bad one. It is observed by naturalists, that the offspring of every animal partakes in general of the sex of that parent which has the strongest and most vigorous constitution; and that the women in India and China have less exhausted constitutions than the men, must readily be admitted. A variety of attraction must enervate even the most robust man. The seraglio, therefore, cannot but be hurtful to the male propagation. In support of this opinion, we find, that in Europe, where polygamy is exploded, the proportion of males and females is nearly equal. I do not exactly recollect the calculation; but I believe it is as 106 to 108. Europe, then, can boast of being in the truest and most eligible state of nature; for woman being formed for man, and nature not allowing of those adventitious claims of riches and distinction which first introduced a plurality of wives, the division, by her rules, should be as equal as possible; each should possess his mate, the poor as well as the wealthy. Moreover the monopoly of beauty is a monopoly of the most injuri-

ous kind; it is a robbery; it is a fraudulent selection of the loveliest and most valuable treasure that is given to man. Peace, happiness, and population, can only go hand in hand, while freedom reigns, and while there is a natural commixture of the sexes.

Polygamy, however, unfair and illiberal as it may be called, has yet the advantage, in every respect, of polyandry, or a plurality of husbands; that is assuredly, not only a most unnatural, but a most abominable custom. Something may be said for a variety of wives, but that one woman should cohabit with a variety of men, is too gross to be dwelt upon. Happily for the preservation of our species, this custom at present is seldom found to prevail. Thibet, and the mountains of Afghanistan, are the only places that I know of where it continues to exist; formerly, indeed, it was common. Media was so celebrated for it, that a woman was looked upon with contempt who had fewer husbands than five. Even Britain, the honest soil of Britain; some hundred years ago, produced females who would, without a blush, betroth their faith to a dozen boisterous fellows at a time.

Akbar then passes to China, and gives a favourable account of this pettillar people; an account the more valuable, as he frequently mentions what he has himself seen. But there is also other evidence.

The missionaries, who from their knowledge in science, and their holy calling, and the ministers of foreign courts with their suites, who have been admitted freely into China, have represented the Chinese in exactly the same light in which they have appeared to me; but that which most firmly riveted me in the opinion, was the account which I received from a native of Cashmere, who, in the garb and style of an itinerant merchant of China, had, for ten years, uninterruptedly, been travelling from one extremity of the empire to the other. His voice was loud in their praise: he had never been defrauded, he said, of the most inconsiderable sum. As to oppression, he had been a stranger to it; wherever his fancy led him he went; thieves and assassins never infested his way; his road he had always found a road of safety; and the people, good humoured and obliging on every occasion, had given him cause to be thankful, that he had found a residence among them. The Chinese have unquestionably been misrepresented; at the same time, that they have possibly been too glaringly extolled: their true character may lie between the two extremes.

The striking feature in the manners of the Chinese, not generally known, is the little reverence paid to the clergy. The Tartars, in this country, have laid aside the veneration for the Lama; and, perhaps, influenced by the customs of the aborigines, if there were ever any other inhabitants, per-

haps from the example of Confucius, looking rather to morality than religious forms, as the more essential object, have taken the strongest measures to depress their pretensions. From similar motives, whatever they may be, the Chinese tolerate every species of religion.

‘Reason, said Confutsee, is an emanation of the Divinity; the supreme law is nothing but the effect of nature and of reason; such religions as contradict these two guides of our existence, proceed not from heaven.’

This liberality of the Chinese may probably be attributed to a little scepticism; but we cannot mistake their tenderness, their affection, and their patient industry. Akbur says also that they are a wise people; for they have all the various arts of a polished nation from their own invention. The present rulers and a part of the people are Tartars; though they have been originally derived, in the opinion of many, from Egypt. This our author opposes, and with reason; for the wisdom of the Egyptians is at least problematical: Akbur is of this opinion. With all their virtues, he thinks them indolent and effeminate.

Our author next proceeds to Japan, where the religious character gains, in its turn, the ascendancy. It is really singular that the small, the comparatively small district of China, should deviate in this respect from the customs of the surrounding nations: it most probably must be attributed to the influence of Confucius. The Japanese are represented as originally tolerant, and the change in their disposition to have arisen from the intemperate zeal of the missionaries. They thought the honour of their religion concerned, in being, in every sense, superior to the bonzes. Religious wars were the consequence; and the rancour which they inspire is not soon erased.

The Tonquinese are described as an honest candid nation, more spirited and warlike than the Chinese. The government is of the feudal kind, and their religion in a more respectable form.

From Tonquin our author proceeds to the country of the Malays, another numerous race, which we have seen, in a former Review, are extended through the occasional elevations of a vast and extensive ocean.

With the Hindoos and the Chinese, the oldest civilized nations with which we are acquainted, they have had a trade from the earliest periods of time; and why should they not be allowed to have profited themselves of these opportunities? To assert that they have not, is to assert arbitrarily, and without proof. But that which to my mind sets their improvement beyond

yond the possibility of doubt is, that in all commercial transactions, a scrupulous honesty is found to be their ruling principle; and they are unsuspicious in the highest degree. From the foreign merchant, whom they never saw before, they will purchase such commodities as they want, on the bare credit of his word; and though unacquainted with the scientific law of nations, and so situated as to be debarred all hope of reparation should fraud be practised on them, they yet, in the excess of good faith, are never apprehensive of any sinister design; nor can they admit the idea that they themselves are to be suspected.

‘This fair character, I know, will be denied the Malays; I am sorry for it; but I am free to say, I think they are entitled to it. Proofs, in repeated instances, have come within my own knowledge, of the reliance they have on the honour of strangers; and the universal dependence which is placed on their honesty in the purchase of those bags of gold dust which they annually send from their coasts, and which are never either inspected or assayed, is evidence sufficient that they are to be trusted. In fact, in this very valuable article in which the people of Hindostan deal considerably, I never heard of any unfair practice. The intrinsic value of the dust is always found such as it is declared to be.’

Sumatra is, in Akbur’s opinion, the Ophir of Solomon; at least a mountain near Achin, on its north-west coast, is called so; and, from the usual state of the winds, such a voyage might have been easily made by Solomon’s ships, from the Arabian Gulf. The internal inhabitants, probably the aborigines, differing from those of the coast, are said to devour their prisoners; and we formerly observed that there was much reason to suspect that this practice had been some time common among the more delicate inhabitants of the South Sea islands.

The greater part of the second volume is employed in the history of the laws and customs of the Hindoos. Our author’s representations of all the eastern nations are favourable: it may be partiality; but if so, it is an amiable error, and we should wish it to be true. The Hindoos are described as tender and generous; they are not always spirited and warlike, but instances of heroism, even among females, frequently occur. The laws of Indostan are severe and brutal with respect to their women; but the heart, in spite of the laws, betrays its tender feelings: the men are faithful and constant, and the women chaste. The following deserve the severest reprehension; they are unworthy of a nation which boasts the slightest degree of refinement.

‘A woman, say they, in their code of laws, is never satisfied with man—no more than fire is satisfied with burning fuel, or  
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the main ocean with receiving the rivers, or the empire of death with the dying of men and animals. She has six qualities:—the first, an inordinate desire of jewels and fine furniture, handsome cloaths, and nice victuals;—the second, immoderate lust;—the third, violent anger;—the fourth, deep resentment;—the fifth, the good of others appears evil in her eyes;—the sixth, she is invariably addicted to bad actions. For these reasons, it is evident, the Creator formed her for no other purpose than children might be born from her.—A wife shall not, continue they, growing with the subject, a wife shall not discourse with a stranger; but she may converse with a Sinafee, (a wandering priest) a hermit, or an old man. She shall not laugh without drawing the veil before her face. She shall not eat (unless it be physic) until she has served her husband and her guests with victuals. She shall not, while her husband is on a journey, divert herself by play, nor shall see any public show, nor shall laugh, nor shall dress herself in jewels and fine cloaths, nor shall see dancing, nor hear music, nor shall sit in the window, nor shall ride out, nor shall behold any thing rare; but she shall fasten well the door of the house, and remain private; and shall not eat any dainty victuals, and shall not blacken her eyes with eye powder, and shall not view her face in a mirror: she shall never exercise herself in any such agreeable employment during the absence of her husband.'

Yet the laws of the Bramins sometimes breathe a spirit of humanity, though they are severe against the fairest part of created beings.

'The same laws provide, that the magistrate shall not make war with any deceitful machine, or with poisoned weapons, or with cannon and guns, or any other kind of fire arms; nor shall he slay in war a person born an eunuch, nor any person who, putting his hands together, supplicates for quarter, nor any person who has no means to escape, nor any man who is sitting down, nor any man who says, I am become of your party; nor any man who is asleep, nor any man who is naked, nor any person who is not employed in war, nor any person who is come to see the battle, nor any person who is fighting with another, nor any person whose weapons are broken, nor any person who is wounded; nor any person who is fearful of the fight, nor any person who runs away from the battle.'

The Hindoos are certainly an ancient nation; but, that they have a complete history composed upwards of two thousand years 'before the coming of the Messiah, and which treats of the foreign and domestic regulations of the government of Hindostan, several millions of years preceding,' is, we own, beyond our belief. These annals are preserved in sacred mystery by the Bramins; even the language is now

little understood by themselves. Is any thing more required to excite suspicion?

Though Indostan presents many curious and interesting particulars, yet we must proceed in our travels. The account of Mahomet is not very new; but that of his religion is favourable and pleasing.

The next step of Akbur is to the little island of Joanna, Zoawnee of the inhabitants, and their innocent simplicity is highly entertaining. Like the Chinese, they are careful of, and scrupulously exact respecting the effects of the shipwrecked mariner. They learned pity from their misfortunes; for their rulers were once shipwrecked, and hospitably received by the natives; and we do not find that the subsequent conduct of the strangers ever induced the inhabitants to repent of their mercy. Very different was the event of the humanity of the first inhabitants of Hispaniola, who received Columbus in his distress.

The next country is Egypt, and our author's accounts are not very favourable to it. The extent is small, and was never probably even so great as at this moment: we must look, therefore, on their formidable armies as exaggerated relations, and their victories as so many fables. The Grecian philosophy, derived from it, owed probably more to the genius of those who received it than to the penetration or knowledge of the teachers. The conclusion of Akbur is just and proper; that 'the detection of errors in any accounts which are given as authentic, unavoidably throws a gleam of suspicion,' on their other records. That considerable fallacies have been detected, in some of these, is evident; and it is equally so, that we know of their having furnished more trifling fable than real science to Greece. In fact, their grandeur was only a display of vast masses, without design or proportion; and their taste was an awkward attempt to produce a distant resemblance of a human figure, or to combine in one heterogeneous body what nature had never yet formed. It is time to discard the childish prepossessions in favour of this peculiar nation, whose pretensions are not supported by the slightest evidence.

In the third volume our inquisitive author steps from Egypt to Greece, and begins with observing, that the Greeks had little invention, and no philosophy of their own. Their philosophers travelled indeed into Egypt; but they travelled also into the East, and the genius of their original philosophy betrays its native soil. Yet the Greeks were not without riches peculiarly their own: the more sublime geometry, many branches of natural philosophy, were raised by them to perfection, in comparison to the state in which they probably received



ed it. Medicine they reduced to such a form, that, till within these few years, it was the model to which we looked up with veneration, and to which ages were almost afraid to add any thing, lest they should contaminate the simple majesty of the original. Their metaphysics we shall leave to the defence of lord Monboddo; it is at least sufficient for us to observe, that it contains the foundation of all the modern systems of logic and ontology: the author's conclusion is, however, candid.

\* To conclude: the inconsiderable territory of which we have been treating, was certainly the nursery of great and eminent statesmen; of accomplished generals, and deep and subtle philosophers; the unrivalled patroness, if not the parent, of various arts and sciences; but farther than this, candour forbids us to go. That she was the source of knowledge cannot be admitted. Her claim to perfection in what she undertook is indisputable; and with this we will let her rest: for to say that she has not been equalled, would be erroneous. Experience in a succession of years, diffused such light over the ancient, as it since hath over the modern world, that with a distinguished, though not with a pre-eminent, rank among the kingdoms of the earth, she and her admirers may certainly be satisfied.

The European nations are soon surveyed; and, as Akbur is less minute in his detail, and less original in his observations, we shall pass them over, and only notice one strange, but general error, that the world is less populous now than it was two thousand years ago. This is a part of the system of those who perceive an increasing depravity in all nature's works; who think the cheering light and genial warmth of the sun lessened, that the face of nature looks less gay, and that every thing seems to show a decaying world. It is not easy to demonstrate the error of our author; but that it is an error is highly probable, from the vast tracts now fully populated, which were once deserts, and, from the comparatively small ones that have been deserted. We now speak of what actually happened, and will not admit as evidence, the vast armies of Sesostris or of Xerxes, those pious frands, with which we have been hitherto amused.

We must now take our leave of this entertaining author, who indeed often errs, but seldom on subjects of importance. We have not stayed to enumerate his errors; for even to follow his steps more generally, has detained us too long. He is always candid and benevolent. He accompanies us with smiles and good humour, except when he meets with inhumanity or ingratitude; even then the frowns are soon smoothed, and he goes cheerfully along. In short, we have seldom met with a more pleasing companion.

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*An Enquiry into the Fine Arts.* By Thomas Robertson, Fellow of the Royal Society of Edinburgh. 4to. 1l. 1s. in Boards. Cadell.

THERE is an awkwardness in the title of this work which prejudices the reader against it; and the prejudice is stronger, as the subject ought to be elegantly treated. The author himself observes, that 'useful books may be written in a mode that is minute and abstruse, as well as in one that is general and plain.' He prefers the latter, and thinks 'that a treatise on the Fine Arts ought to rise with the subject, and speak to the audience of all mankind.' We entirely agree with him in opinion; but, if this was his aim, he has not been very successful in attaining it. 'To pass by minute objects, but to treat of great ones minutely, is a secret in fine writing in general, which seems to have been known only to a few.' To pursue this plan, requires an acute judgment, and an exact discrimination: our future remarks will ascertain how far the author is qualified for the task.

Mr. Robertson professes, in the first volume, to enquire into the ancient and modern state of music, as the chief of the 'fine arts which apply to the ear.' He chuses to begin with modern music, which is the subject of the first chapter; the second is on ancient music; the third contains speculations on music; and the fourth, fifth, and sixth, the history of the science. These are followed by a postscript on the music of the South Sea islanders; and the whole is preceded by an introductory discourse.

The author, in his introduction, thinks that the love of ornament, the passion on which the fine arts are founded, precedes the gratification of natural appetites.

'The traveller, arriving in countries where the people were in the rudest state, where they hardly knew how to dress food, or keep off the weather, has always remarked a passion for finery. The savage is indolent; to look out for his daily nourishment, seems a force upon his nature: but shew him a toy, and he will use prayers, or fraud, or violence, to obtain it. In the savage state, the study of fine things has always been greater than of things that are necessary.'

He seems to forget that the savage must exist before he can desire; and that he cannot exist without satisfying hunger. But to go on.

'It is vain to enquire into the order of the arts of necessity and of pleasure; which first, which last, made their appearance. They appeared both upon the same day, the moment men existed: Fully formed by the hands of God, man set his foot upon the earth; but his steps were left to his own guidance,

ance, and his road to his own direction. While the arts of amusement and of subsistence were thus born together, the former appear to have been soonest advanced. Nature gave caves to savage men to retire to; and more food, with little cost of time in acquiring it, than they could use. Hence the necessary arts, after making a few steps, soon became stationary for ages; till, at length, population encreasing the demand for food, men were under the necessity to invent, to migrate, or to starve. It was not so with the other arts. Men had little to do but to practise them. Ages of idleness were bestowed upon them. Rude people learned to dance, before they could hew timber, or shape stone: they painted their bodies long before they clothed them: while the palate had little choice of meats and drinks, the eye was courted with shining ores, and shells, and feathers: while the hand had yet to learn its cunning, the ear toiled not to relish sweet melody. The arts of pleasure, in such times indeed, are in a most imperfect state; yet it is to these arts chiefly, that rude ages are devoted. If there be men busied about necessities more than about any other things, it is the bulk of men in the most refined times: it is the stupid labourer and mechanic: it is the merchant at his books: it is the liberal and learned themselves, amid the tasks of study and the functions of office; their pleasures, properly so called, being snatched at intervals; for all their other amusement, however genuine, arises merely from their being employed. The savage dresses, dances, and sings.

In this passage, the opinion is much limited; and, if the author had proceeded a little farther in the enquiry, he would have found the result so obvious, that the whole would probably have been excluded from the work. The amusements of the savage are certainly the origin of the fine arts; but it is of little consequence whether they preceded or followed the gratification of hunger. It would have been a more important subject of enquiry, to have examined the savage state in general, and to have observed in what circumstances these amusements are most frequent. Many savages, after satisfying their appetites, sink into the most torpid insensibility, till new calls rouse them into action. In this investigation, something might have been found to be owing to climate, not as a cause influencing a particular contexture of the nervous system; but as inviting its inhabitants into the open air, and inspiring a placid cheerfulness. This view would not indeed have explained every particular occurrence, nor is it our present object to supply defects.

Mr. Robertson next examines the commonly received principle, that the fine arts are imitative. He denies that they are so; and music ought, he thinks, to be particularly excepted.

cepted. That music is not an imitative art was, we believe, first asserted by Mr. Jackson, in a preface to one of his early publications. Mr. Robertson observes that we, after Aristotle, continue to say, that the fine arts imitate, and 'are ever and anon contradicted by examples, in which there is no imitation.' He asserts that the fine arts, poetry excepted, have never flourished in our island so much as upon the continent; that, not having fine artists, we are in danger of not knowing what are fine arts, 'for in architecture, painting, sculpture, and chiefly music, we not only do not execute ourselves, but scarcely know what is executed by others.' If this be true, it is so of painting only; architecture, and of the purest style, is more practised in England than in any other country; and music, the immediate subject of our author's Enquiry, undoubtedly flourishes more in this kingdom than in any other. London is the great centre to which all musicians of eminence tend; and there are, at this time, more capital performers assembled in it than in all Europe besides.

In the chapter on Modern Music, our author begins with enquiring into the nature of sounds, and examines their sympathising effects in inanimate and animated bodies. The medical effects of music may, he thinks, be owing to this sympathy, 'since the bones and nerves may be the strings of the human machine.' But this doctrine is now exploded; and we need not insist on its absurdity. All these, and more supernatural effects, have been attributed to ancient music: the modern art pretends to nothing more than charming the sense.

Mr. Robertson divides the qualities of musical sound into force, polish, and time. Polish is a term of his own invention, and not a very happy one; we also think that the term 'low,' is improperly contrasted to 'loud;' because in musical discussions, it is always opposed to 'high.' What he means by saying that 'tune is nothing else but time,' exceeds our comprehension. *Tune* is a sound of a given pitch, and time the duration of it: in this way it has ever been considered by every writer on the subject. Our author is exceedingly prolix on the first elements of music; and, from thence, takes occasion to speak of modern performances, which it is pretty clear that he is unacquainted with.

'All human guide fails, when the masterly is to be executed. Musicians speak of certain occasions, when the ordinary rules both of time and of tune may be set aside; and these are the occasions of eloquence and of fire. Here some poor fiddler is left to himself. He murders Corelli: directions should surely be given to ordinary artists: some few rules should be handed down, guiding them, where they are most apt to err, to the spirit

spirit of the composer who may be long ago dead; and whose works, imperfectly committed to writing, they are presenting, with many innovations of their own, to the public. It is to be doubted, if Corelli could at this day recognize his own compositions in a concert of music: besides other alterations, so many graces, as they are called, being added; and so much simple majesty, taken away.

This justly characterises the music of seventy or eighty years ago; but the moderns play precisely the notes set before them. The account of the different intervals and modes is most unreasonably protracted, because there is nothing new in it. We think the same of his speculations in the third chapter.

In the History of Music, Mr. Bruce is frequently mentioned. As this gentleman has not yet communicated his discoveries to the public, we cannot judge of their importance. The 'harp of inexpressible beauty,' as published by Dr. Burney, cannot be like any musical instrument, because there is nothing to resist the tension of the strings. That 'sage learned Theban' who painted it must, for an ancient, be miserably ignorant of the make of musical instruments.

It is impossible to follow our author regularly. Where we agree with him, it is when he takes up the opinions of others; for he advances very little from himself, but what is liable to exception. The best part of this volume is, in our opinion, the account of the progress of music in England, and the character of some of our composers. The author has read a great deal on this subject; but does not seem to possess sufficient genius to distinguish what is proper to retain, and what to reject. We shall select, as a specimen, part of this work, where Mr. Robertson must have been rather an observer than a copyist; and consequently where his account is more valuable and original.

The two most general classes into which the Highland music seems to divide itself, are derived from the two different instruments which that music has chiefly employed: the harp, and voice on the one hand, and the bagpipe on the other. String and vocal music being so compatible with one another, and, of consequence, having been so generally conjoined in practice, have taken the same subjects, and have had the same character. The bagpipe, from its nature, has stood alone, and its music has been peculiar to itself.

Harp and vocal music, the former of those two classes appears to have been subdivided among the Highlanders into two others: songs adapted to times of relaxation and ease; and songs that always accompanied labour.

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The former of those subdivisions, which may be called *rést-fongs*, and probably the more ancient, seem to have been chiefly employed upon subjects of an historical, heroic, and tragic kind: the air grave and melancholy, without a chorus; and sung by one or more voices throughout. And such chiefly are what have been called the ancient lament-fongs of the Highlanders. Some of the more primitive of these airs appear to be only a short imperfect chaunt, or kind of recitative; having little regularity in the measure; and to which, perhaps, they owe their charm; of a grave, slow, and deeply melancholy cast. The most tender and mournful airs, it is said, belong to this species.

The latter subdivision, the labour-fongs; for the purpose of which they are said admirably to be constructed, a purpose now so singular in Europe, have had in general a less deep and serious subject, though still plaintive for the greatest part, in their nature. Being suited to the exertions of labour, to which they have been applied, they have at all times admitted of a chorus; a chorus, which seems to belong peculiarly to an active music. The airs here, which have been sung at land, have been called *luinig*, and those which have been sung at sea, *iarram*; the *luinig* the more quick and cheerful of the two. The *iarrams* or rowing-fongs seem, from the unlitale and tragical element over which they were performed, to have acquired the character which has been given to them, of *gravegess* and sorrow. They are commonly in a slow measure; the ear performing the rythmus, or beating of time.

The modulation both of the *luinig* and *iarram* is said to be very simple; there being scarcely any transition from one key to another, unless from the original key to that of the sixth, or corresponding minor mode, and the reverse of that, although some strains conclude upon the fifth, yet that key is never regularly introduced and established.

*Pagpipe* music wears a very different aspect from that of the voice and harp, suitable unto the nature of the instrument, and unto the occasions upon which it is employed. It has gone under various names; but these rather arising from the variety of occasions, than implying different species of music: such as the *pibrach*, a march or battle-tune; the *cruinichadh*, gathering or beat to arms; the *faillte*, a salutation, or complimentary piece of martial music to the chief. Besides these is mentioned the lament, played still at funerals in the Highlands. The *pibrach* and *cruinichadh*, a proper martial music, consist of an air with variations, but in a singular movement. A slow air begins the piece; the variations become quicker and quicker to a degree of violence, rising, if we may say so, to the boiling point; and the slow air, at last returning again, forms the conclusion. The melody of the variations is often strange and uncommon.

What seems to characterize *pibrach* music, is the great contrast both in modulations and in measures. The air is simple  
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in its structure, and admits but of few notes; the fifth and the key being the prevailing ones; and which are now and then alternated by the fourth and note below the key. The instrument can only properly play upon one key, the fundamental note to which the drones are tuned: this forms the *key-notes* of every bagpipe piece; and from which there hardly can be any departure. The instrument, however, being provided with an additional note a full tone below the drones, that note is sometimes sounded in connection with the second and fourth, which are respectively the third and fifth above the additional note itself; and hence the music may be said to pass into a new key; although the transition be incomplete; the passages being but short, and the drones all the while continuing to sound the principal key-note; giving hence birth, for a short time, to a most horrible discord. From this state the music is relieved by rising up again to the principal key; and the effect has been compared to a gleam of bright sun-shine, suddenly bursting from a dark cloud. The key-note and the note below being made to succeed one another, is a passage in common with a great many reels, and particularly offensive to the Italians: a passage which almost never occurs in the vocal music, except in some airs of the minor mode, and where it is admissible, in a certain degree, even in regular music. The measure, especially of the slow parts, is often irregular, the performer frequently lengthening notes for the sake of effect; and also sometimes suspending the measure, to introduce certain flourishes and graces peculiar to the instrument, which it is very difficult, if at all possible, to reduce to notes; and in the performance of which, the Highland pipers can vie in execution with the most corrupted of the Italian fiddlers. The contrast in measures, it is only to be farther remarked, which would disgust a regular musician, gives rapture to a Highlander: a notable fact, and which countenances what we read of concerning the effects of ancient music.

Bagpipe music should seem thus to be the music rather of real nature, and of rude passion, than the music of a fine art. It is the voice of uproar and of misrule. The mournful may appear, but it is the mournful of wrath and terror. The effect of such music seems to be much owing to the instrument itself, for it is lost upon softer ones, as the violin and flute. The boisterousness of the performance, the peculiar tone of the pipe and drone, the rapidity of the variations, we are able to conceive, may excite all that rage of ardour and impetuosity which have been ascribed to them.

Probably the bagpipe, or at least pipe and pulsatile instruments, prevailed in the very first times in the Highlands of Scotland, as appears from Aristides Quintilianus, who speaks of the Celtic music as fit only for fierceness and fury, the music of war. Yet it is to be conjectured, notwithstanding his authority, that such kind of music as he describes, and no other only,

only, for the most part, would be known to strangers, who would see those people chiefly in times of disorder and arms; and hence this is no sufficient proof that a pacific, gay, or tender music, befitting the times of tranquillity, was wanting. At the same time, however, most probably the Highland music was at first, as in all rude nations, chiefly of a warlike kind; and the harp may have only been introduced in the course of a barbarous civilization.

In the succeeding volumes, we may probably meet with more entertainment and greater information; but we would recommend to the author a more exact discrimination of what is really important, in the works from which he must necessarily collect.

*Philosophical Transactions of the Royal Society of London. Vol. LXXIV. For the Year 1784. Part II. (Concluded, from vol. lxx. p. 417.)*

ART. XXVIII. On the Summation of Series whose general Term is a determinate Function of  $x$  the Distance from the first Term of the Series. By Edward Waring, M. D. &c.—Dr. Waring, in this paper, extends and elucidates some parts of the *Meditationes Analyticae*; of course the principles of many of the rules are to be found in that work. Bases of this kind are incapable of abridgement, and we shall only add, that, in the conclusion, our author endeavours to establish his own claim to algebraical inventions, in the work just mentioned. While his arguments on this subject are satisfactory, his observations deserve applause, for their extreme candour and liberality. We are glad to find, that the author has ‘carried his improvements into geometry,’ and discovered many new properties of conic sections. It were to be desired, that he would not confine them to the narrow sphere of his particular acquaintance.

ART. XXIX. Account of a remarkable Frost on the 23d of June, 1783. By the Rev. Sir John Cullum, Bart. F. R. S. S. A.—We have seen severe frosts in this month; but the severity of that, which happened in 1783, was indeed remarkable. Even the hardy Scotch fir suffered from its attack; but it is more remarkable, that the dry haze, so general in that year, disappeared on the 22d of June, and immediately the thermometer sunk to  $50^{\circ}$ : on the 23d, it must have been far below  $32^{\circ}$ . On the 24th the haze returned; and, the following day, ‘the leaves of many vegetables were covered with a clammy sweetness.’ These remarks may contribute to illustrate this hitherto inexplicable phenomenon.

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Art. XXX. On a new Method of preparing a Tëst Liquor to shew the Presence of Acids and Alkalies in chemical Mixtures. By Mr. James Watt, Engineer. — Every person has, in their turn, been deceived by the tests for alkalies, though the changes, from the presence of acids, have been sufficiently decisive. Phlogistified nitrous acid, with an alkali, by the test of litmus, will appear acid, when other tests determine it to be alkaline. This ambiguity may lead the chemist into many errors; and it is of use, therefore, to be informed, that an infusion of the leaves of the common red cabbage, was very sensible in the changes of colour, both from alkalies and acids; and not liable to be influenced by the presence of phlogiston. Mr. Watt advises chemists, to preserve them by means of acids, and, when they are used, to neutralize the acid by means of chalk or fixed alkali. He afterwards found, that, in hot weather, spirits of wine were necessary to prevent moulding. Since reading this paper, we have found cloves equally useful; and they have preserved the liquor, without any other addition, in the late warm weather; but perhaps the heat has not yet been great enough, to give this method a fair trial.

Art. XXXI. An Account of a new Plant of the Order of Fungi. By Thomas Woodward, Esq.—We should prefer forming a new genus for this peculiar plant, at least till it has been more accurately examined: it is however nearly allied to the lycoperdon. It has not been before noticed, because its growth is very rapid, and its volva generally buried from six to eight inches in the earth. Plants have been found in a decaying state, where, the day before, there had been no appearance of any; and it has since appeared probable, that they sometimes come to perfection, before they rise above the surface.

Art. XXXII. Experiments to investigate the Variation of Local Heat. By James Six, Esq.—In our fifty-fifth volume, page 361, we explained the construction of Mr. Six's thermometer, and then objected to it, that the resistance of the index, with the necessary bulk of the spirits, would diminish its sensibility. It must be owned, however, that the force of these objections is lessened when it is used in comparative experiments; we do not think that they are entirely removed. Mr. Six, as usual, found, that the heat diminished as the thermometers were raised from the earth during the day time; but, in the night, the order was frequently reversed. The state of the atmosphere was found to influence this change; for when the sky, during the night, was dark and cloudy, all the thermometers agreed very nearly with each other. In the day time, the variation, at different heights, seemed not to be affected.

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affected by the state of the air, except as it was cold or hot. In the cold weather it was less observable. It is not allowable to enter on long discussions; but if Mr. Six reflects on the solvent power of the air, or rather, to avoid disputes, on the effects of evaporation, combined with those of the heat reflected from the earth, the greater number of appearances will be explained. He should consider too, that air is a bad conductor of heat, and that his thermometers are not so easily affected as the smaller instruments; consequently, a little variety will arise from their being fixed to a large body, or suspended in the open air.

Art. XXXIII. Account of some Observations tending to investigate the Construction of the Heavens. By William Herschel, Esq. F. R. S.—Mr. Herschel has now applied a new telescope of considerable powers, though weaker than one he designed to construct, to the more distant fixed stars. It was always presumed that the nebulae and milky-way were clusters of stars, because the better our instruments were, the more clearly we perceived the bodies of which some of the nebulae were composed. This powerful telescope has separated many of these clusters into their component stars; and the milky-way appears, through it, to be of the same kind. From an actual enumeration of some fields of view, Mr. Herschel computes that a belt of  $15^{\circ}$  long and  $2^{\circ}$  broad cannot contain less than fifty thousand stars, which may be distinctly counted. Besides this astonishing number, our author has discovered four hundred and sixty-six new nebulae, which, so far as we know, have not yet been seen by any other person.

The attempt to investigate the construction of the heavens is of an astonishing magnitude. We entered on it with doubt and hesitation, and we now follow our author's steps with respectful timidity. It is the privilege of genius to express its sublime conceptions in a clear, comprehensive, and peculiar language; so that, from the difficulty of the subject, and the want of diagrams, we almost despair of conveying any accurate idea of Mr. Herschel's observations. But we shall make the attempt. A slight reflection will convince us, that the spherical appearance of the heavens is an optical deception; and that the stars are more properly scattered indiscriminately, or arranged in an order very different from that in which we perceive them. Mr. Herschel seems to assume it as a position, that they are arranged in strata, and then examines how far this opinion agrees with the appearances. If a number of stars are arranged between two parallel planes indefinitely extended, but at a given considerable distance from each other, an eye placed any where within it, will see the stars in the direction  
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of its length and height, with all those in the intermediate situations projected into a great circle. This exactly agrees with the appearance of the milky-way, and Mr. Herschel thinks it highly probable that the sun is in the same stratum. But, if a smaller stratum intersect the great one, the eye, at no great distance from the point of intersection, will see the smaller stratum as a lucid branch; so that it is probable this great stratum is intersected by another, and that our sun is in a part of it not far distant from the point of intersection. This is confirmed by what our author calls a star-gage; for he, who talks of collecting bundles of stars of two or three hundred at a time, and 'offering them to the Royal Society,' may be allowed to assume the rule, and gage the heavens. In the parallel from  $92^{\circ}$  to  $94^{\circ}$  north polar distance, and  $15^{\text{h}} 10'$  right ascension, the star-gage runs up from 9.4 stars in a field of view to 18.6. But in the parallel from  $78^{\circ}$  to  $80^{\circ}$ , and right ascension 11, 12, 13, and  $14^{\text{h}}$ , from 3.1 it seldom rises above 4. We just now observed, that, in this stratum, those stars which are in the direction of the length and height of the plane, with those in the intermediate situations, appear in the form of a great circle; those in the direction of its sides necessarily appear to be scattered without any particular arrangement. From this it seems to follow, that the milky-way, and the distinct stars of different magnitudes belong to the stratum, or perhaps more properly speaking, the groupe to which the sun belongs. We are by no means clear respecting Mr. Herschel's opinion of the other strata; in one passage he seems to consider each nebula as a distinct stratum.

'If the eye were placed somewhere without the stratum, at no very great distance, the appearance of the stars within it would assume the form of one of the less circles of the sphere, which would be more or less contracted to the distance of the eye; and if this distance were exceedingly increased, the whole stratum might at last be drawn together into a lucid spot of any shape, according to the position, length and height of the stratum.'

In another passage, he is rather inclined to think the strata formed of groupes of nebulae; and this seems by much the most probable opinion.

A very remarkable circumstance, attending the nebulae and clusters of stars is, that they are arranged into strata, which seem to run on to a great length; and some of them I have already been able to pursue, so as to guess pretty well at their form and direction. It is probable enough, that they may surround the whole apparent sphere of the heavens, not unlike the milky-way, which undoubtedly is nothing but a stratum of

fixed stars. And as this latter immense starry bed is not of equal breadth or lustre in every part, nor runs on in one straight direction, but is curved and even divided into two streams along a very considerable portion of it; we may likewise expect the greatest variety in the strata of the clusters of stars and nebulae. One of these nebulous beds is so rich, that, in passing through a section of it, in the time of only thirty-six minutes, I detected no less than thirty-one nebulae, all distinctly visible upon a fine blue sky. Their situation and shape, as well as condition, seem to denote the greatest variety imaginable. In another stratum, or perhaps a different branch of the former, I have seen double and treble nebulae, variously arranged; large ones with small, seemingly attendants; narrow but much extended, lucid nebulae or bright dashes; some of the shape of a fan, resembling an electric brush, issuing from a lucid point; others of the cometic shape, with a seeming nucleus in the center; or like cloudy stars, surrounded with a nebulous atmosphere; a different sort again contain a nebulousity of the milky kind, like that wonderful, inexplicable phenomenon about  $\theta$  Orionis; while others shine with a fainter, mottled kind of light, which denotes their being resolvable into stars.

There are many other curious particulars in this paper, but we have already extended our account of it far enough.

Art. XXXIV. An Account of a new Species of the Bark-Tree, found in the Island of St. Lucia. By Mr. George Davidson. — In the sixty-seventh volume of the *Philosophical Transactions*, p. 504. we received an account of a species of cincona, found in Jamaica. This seems very much to resemble it, so far as we perceive from the imperfect description in that volume; and both are varieties of the *Cincona Caribbæa* of Linnæus, in the last edition of the *Species Plantarum*. Its properties we had occasion to describe in our review of Dr. Kentish's pamphlet, vol. lix. p. 15.

Art. XXXV. An Account of an Observation of the Meteor of August 18, 1783, made on Hewitt Common, near York. By Nathaniel Pigott, Esq. F. R. S. — This is the same meteor observed by Messrs. Cavallo, Aubert, Cooper, and Blagden, of which we have already given a full account.

Art. XXXVI. Observations of the Comet of 1783. By Edward Pigott, Esq. — This comet was observed the 19th of November, 1783. It had exactly the appearance of a nebula, and its light was very faint. Mr. Mechain, at Paris, discovered it the 26th of November, seven days after Mr. Pigott's first observation.

Art. XXXVII. Experiments on mixing Gold with Tin. By Mr. Stanesby Alchorne, of his Majesty's Mint. — Dr. Lewis had observed that the smallest proportion of tin and lead, or  
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even their vapours, though they did not add weight enough to the gold, to be sensible in the tenderest ballance, rendered it so brittle, that it flies in pieces under the hammer. Mr. Alchorne has examined this subject by experiment, and found that even one twenty-fourth part of tin did no very essential injury to the malleability of gold, and the fumes had no effect. The mixtures grew more hard and harsh, in proportion to the quantity of alloy; but not one of them had the appearance of what workmen call brittle gold. Mr. Alchorne therefore thinks, with great reason, that the brittleness arose from the impurity of the tin. Twelve grains of regulus of arsenic will destroy the malleability of as many ounces of gold.

Art. XXXVIII. Sur un moyen de donner le Direction aux Machines Aërostatiques. Par M. Le Comte De Galvez. —On the Means of directing Areostatic Machines. By the Count of Galvez.—The count of Galvez having communicated to us his ideas on the means of directing areostatic machines at pleasure, by a certain rhumb-line in the air, founded on different observations on the use which birds make, of their wings in flying, and fishes of their fins and tail when they swim,—‘We the undersigned certify’——What? that we sailed on the canal of Manzanares in a boat with very little wind, by the help of moveable sails like wings. Adieu Messrs. and, in return for your laborious certificate, and the very accurate plate which accompanies it,—may you receive a superior portion of discernment, and a little more philosophical accuracy!

Art. XXXIX. An extraordinary Case of a Dropsy of the Ovarium, with some Remarks. By Mr. Philip Meadows Martineau, Surgeon.—The quantity of water drawn from this poor woman was greater than that related to have been taken from lady Page. The whole was six thousand six hundred and thirty-one pints, or upwards of thirteen hogsheds. On an average, she might collect about two-thirds of a pint each day, and sometimes probably between two and three pints. She lived, in this state, twenty-five years, and was tapped 80 times. On dissection, all the parts were much thickened by the pressure; but generally sound, except the left ovary, which was the original seat of the disease, and was enlarged into an ‘immense pouch.’

Art. XL. Methodus inveniendi Lineas Curves ex proprietatibus Variationis Curvaturæ. Pars secunda. Auctore Nicolas Landerbeck, Matthes. Profess. in Acad. Upsalienfi.

This is the second part of the author's Method of finding

ing Curves, from the Properties of the Variation of Curvature. The former was inserted in the last volume of the Transactions, and we mentioned it in volume fifty-eight, page 339: it is incapable of abridgement.

The volume is, as usual, concluded with the list of presents and the names of donors; but these afford no subject of remark.

*Planting and Ornamental Gardening; a practical Treatise. 8vo 8s. in Boards. Doddsley.*

WE cannot agree with this intelligent author, in thinking that the two arts, which are the subjects of his work, are so ultimately connected 'as to become an unity.' That plantations are a part of those ornaments, which modern taste has admitted into gardens may be allowed, and consequently that they are nearly allied; but, in this way, one part of the subject of planting, viz. the disposal of the various trees, is only the object of the ornamental gardener. There are many others very remotely connected with it. This is not the only part where our author has expressed himself inaccurately, probably from not being accustomed to composition. There are many professed book-makers in the metropolis, who would have avoided those errors; but they would have been unable to entertain and instruct their readers with a volume so full of useful information. 'Man,' he says, 'must be employed; and how more agreeably than in conversing with nature, and seeing the works of *his own hands, assisted by her*, rising into perfection.' In this sentence, we suspect the works to be those of *nature*, and the *assistance* that of *art*. There are some other inaccuracies of this kind; but they are venial ones, and the merit of the work is considerable enough to obscure them.

The introductory discourses contain the elements of planting, viz. concise directions for propagating, in the various ways usually employed, planting, training, and transplanting. These are new and judicious. The outline of the Linnæan system, taken from the English translation, follows; and we entirely agree with the author in thinking, that if Linnæus had founded his distinction of the classes and orders on the anthers and pistils, as parts of the flower, and not as sexual organs, he would have 'saved himself from a host of enemies.' We do not perceive how he would have rendered his 'system infinitely more simple and scientific, and consequently more useful than it really is.' The same distinctions would have remained, though under different titles; not to add, that the distinction of the orders of the class syngenesia, are better remembered



membered when once learned in this (perhaps fanciful) language, than they probably would have been in a more floral system.

The vegetables employed in planting and ornamental gardening are next arranged in an alphabetical order. The author tells us, and, on examination, we find his information just, that, so far as it relates to timber trees and other native plants, as well as to some of the more useful exotics, the remarks are either his own, or contain such additions as have resulted from his own observation and experience. The description and management of ornamental exotics is, in substance, taken from Hanbury, with some additions from other authors.

After this extended catalogue, the rest of the subject is explained in detached articles. Those on timber, hedges, and woodlands, are new and valuable. Those on grounds are new in form; the substance is sometimes taken from Wheatly and Mason, and their ideas are often corrected and limited by a careful examination of the effects, from actual observation. In this part the author displays a correct and cultivated taste.

In the catalogue of plants, the author, under each genus, describes the different species, with their uses, and the method of propagating them. There are various passages which have excited our attention; but we shall select the following account of the Tortworth chestnut-tree, to correct a very general error.

‘ The largest (chestnut tree) we know of in this country stands at Tortworth, near Berkley, in Gloucestershire. Sir Robert Atkins, in his History of Gloucestershire, says, “ By tradition, this tree was growing in king John’s reign;” and Mr. Marsham calculates it to be “ not less than eleven hundred years old.” Sir Robert makes it nineteen yards, and Mr. Marsham forty-six feet six inches in circumference. With great deference however to the authority and veracity of these gentlemen, we have every reason to believe that what is called the Tortworth chestnut is not one, but two trees: supposing them to be only one, its dimensions are by no means equal to what are given above. We have the highest opinion of Mr. Marsham’s ingenuity and accuracy; and fortunately, in this case, he has furnished us with a proof of his candour, in saying, “ As I took the measure in a heavy rain, and did not measure the string till after I returned to the inn, I cannot so well answer for this as the other measures.” We will venture to add, that had the day been fine, and Mr. Marsham had viewed the field side as well as the garden side of this venerable ruin; had he climbed upon the wall, and seen the gable of the old building, adjoining, clasped in between the two stems; and had further ascended to the top of the old stump, which is not more

than twelve feet high, and, looking down its hollowness, seen its cavity tending not to the centre of the *congeries*, but to the centre of the *old tree*, we are convinced he would not have suffered so inaccurate an account to have been published with his signature, as that which appears in page 81 of the first volume of Papers of the Bath Agriculture Society.'

The article on the oak is particularly entertaining and valuable. Under that of firs, the author mentions that Mr. Martham saw several firs, in the dock-yard at Venice, forty yards long, and that they came from Switzerland. Perhaps it is not generally known, that the main-yard of the late Royal George consisted of a single tree, and was a hundred and twenty feet in length. Those will be most astonished at this surprising height, who will compare it with that of any known building; and we have reason to believe that this stupendous tree may now be equalled. While we are on this subject, we shall also select the account of the 'Boddington oak,' as we believe, with our author, that it does not appear any where on record.

'This oak grows in a piece of rich grass land, called the Old Orchard Ground, belonging to Boddington manor-farm, lying near the turnpike-road between Cheltenham and Tewksbury, in the vale of Gloucester. The stem is remarkably collected and snug at the root, the sides of its trunk being more upright than those of large trees in general; nevertheless its circumference at the ground, as near to it as one can walk, is twenty paces: measuring with a two-foot rule, it is somewhat more than eighteen yards. At three feet high it measures forty-two feet, and at its smallest dimensions, namely, from five to six feet high, it is thirty-six feet. At about six feet it begins to swell out larger; forming an enormous head, which heretofore has been furnished with huge, and in all probability extensive arms. But age and ruffian winds have robbed it of a principal part of its grandeur; and the greatest extent of arm at present (1783) is eight yards, from the stem. From the ground to the top of the crown of the trunk is about twelve feet; and the greatest height of the branches, by estimation, forty-five feet. The stem is quite hollow; being, near the ground, a perfect shell; forming a capacious well-sized room; which at the floor measures, one way, more than sixteen feet in diameter. The hollowness, however, contracts upwards, and forms itself into a natural dome, so that no light is admitted except at the door, and at an aperture or window in the side. It is still perfectly alive and fruitful, having this year a fine crop of acorns upon it. It is observable in this (as we believe it is in most old trees), that its leaves are remarkably small; not larger, in general, than the leaves of the hawthorn.'

Under

Under the article of timber, the author gives an interesting account of the comparative demand for each kind; and we shall extract, for various reasons, the conclusion.

‘ We do not deliver the foregoing sketch as a perfectly correct account of the application of woods in this country: the attempt is new, and that which is new is difficult. We have not omitted to consult with professional men upon the subject; and we believe it to be sufficiently accurate for the purpose of the planter. If we have committed any material error, we ask to be set right. We do not wish to descend to minutiae: it would be of little signification to the planter, to be told what toys and toothpicks are made from it: it is of much more importance to him to know, that, of English woods, the oak is most in demand, perhaps three to one,—perhaps in a much greater proportion; that the ash, the elm, the beech, and the box, follow next; and that the chestnut, the walnut, and the prunus and pinus tribes are principally valuable as substitutes for oak and foreign timber. It likewise may not be improper in this place to mention, that the oak, though of slower growth than the ash, the elm, the beech, the larch, the fir, and the aquatics, is nearly of twice the value of any of those woods at market; therefore, in a private and pecuniary point of view, the oak is the most eligible tree to be planted: in a public light, it rises above comparison.’

His remarks on hedges we cannot, from the nature of the subject, either analyse or extract. Our author is very fond of the Norfolk husbandry in this branch, and his remarks are so judicious and intelligent, that we recommend them not only to the embellisher of the ferme ornée, but to the practical husbandman.

On the subject of woodlands, the different kinds are distinctly treated, from plantations of the majestic oak, to the humble ozier-bed. Though we wish to assist the public spirit of the author, in encouraging plantations, yet we must refer to his work for the particulars. His own arguments are too long for an extract; and we would not weaken his language by abridging them in our own. The following calculations are curious, and we believe them to be just.

‘ From an extensive knowledge of the different parts of the kingdom, we believe that the nation has not yet experienced any real want of timber. We are happy to find that in many parts of it there are great quantities now standing; whilst in many other parts we are sorry to see an almost total nakedness. With respect to large well-grown oak timber, such as is fit for the purposes of ship-building, we believe there is a growing scarcity throughout the whole kingdom.

‘ We will explain ourselves, by speaking particularly as to one district—the vale of Derwent, in Yorkshire. This district for

for ages past has supplied in a great measure the ports of Whitby and Scarborough with ship-timber. At present, notwithstanding the extensive tracts of woodlands still remaining, there is scarcely a tree left standing with a load of timber in it. Besides, the woods which now exist have principally been raised from the stools of timber-trees formerly taken down; the saplings from which being numerous, they have drawn each other up slender, in the grove manner; and consequently never will be suitable to the more valuable purposes of the ship-builder.

‘When we consider the prodigious quantity of timber which is consumed in the construction of a large vessel, we feel a concern for the probable situation of this country at some future period. A seventy-four gun ship, we speak from good authority, swallows up nearly, or full, three thousand loads of oak timber. A load of timber is fifty cubical feet; a ton, forty feet; consequently, a seventy-four gun ship takes two thousand large well-grown timber-trees; namely, trees of nearly two tons each!’

‘The distance recommended by authors for planting trees in a wood, a subject we shall speak to particularly in the course of this chapter, in which underwood is also propagated, is thirty feet or upwards. Supposing trees to stand at two rods (thirty-three feet, the distance we recommend they should stand at in such a plantation), each statute acre would contain forty trees; consequently the building of a seventy-four gun ship would clear, of such woodland, the timber of fifty acres. Even supposing the trees to stand at one rod apart (a short distance for trees of the magnitude above mentioned), we should clear twelve acres and an half; no inconsiderable plot of woodland. When we consider the number of king’s ships that have been built during the late unfortunate war; and the East Indiamen, merchant ships, colliers, and small craft, that are launched daily in the different ports of the kingdom, we are ready to tremble for the consequences. Nevertheless, there are men who treat the idea of an approaching scarcity as being chimerical; and, at present, we will hope that they have some foundation for their opinion, and that the day of want is not near. At some future opportunity we may endeavour to reduce to a degree of certainty, what at present is, in some measure, conjectural. The present state of this island with respect to ship-timber is, to the community, a subject of the very first importance.’

The observations on grounds are dictated by the truest taste, and we shall beg leave to support our own opinions on their authority. We have the pleasure of finding that our very intelligent author generally agrees with the remarks which the different productions in this way have occasionally drawn from us. ‘A bridge, says he, should never be seen where it is not wanted; a useless bridge is a deception; deceptions are frauds; and fraud is always hateful, unless when practised to avert some

some greater evil. A bridge, without water, is an absurdity; and half a one stuck up as an eye-trap is a paltry trick, which, though it may strike the stranger, cannot fail of disgusting when the fraud is found out.' Nearly in the same manner we lately reprehended a deceit of this kind; and those who may probably disdain to be taught by a reviewer, immured, as is suspected, in his garret, will probably attend to observations of an able author, whom they may suppose to be more conversant with the real scenes.

In our fifty-sixth volume, p. 259, we reviewed the translation of the Viscount d'Ermenonville's *Essay on Landscape*, and there asserted, in strong terms, the English right to the invention of modern gardening. The French, we observed, were once the strongest opponents of this reformation, and now, when it is generally adopted, they attribute it to the Greeks, the Chinese, or any nation except the English. This illiberality, in an age so enlightened, is the strongest proof of the weakness of the human mind; of the invincible power which a mean jealousy still enjoys, in spite of enlarged knowledge and free inquiry. In the ornamental parts of gardening, our author opposes this spirit of our neighbours with propriety, and traces with a just discrimination the rise of this delightful art.

'We have been told that the English garden is but a copy of the gardens of the Chinese: this, however, is founded in Gallic envy rather than in truth; for though their style of gardening may not admit of tatooings and topiary works, it has as little to do with natural scenery as the garden of an ancient Roman, or a modern Frenchman:—The art of assisting nature is, undoubtedly, all our own.'

Mankind have, in all ages, differed respecting the degree of art required in their ornamented gardenings; yet perhaps they have not been always wrong, though they have almost always differed. The eye is soon tired of the style of the objects before it, and we are sometimes tempted, in the midst of rural beauties, to cry out with the secluded coquette, 'odious; odious trees!' Perhaps, in our retirements, we wish for somewhat different from the face of nature; perhaps we think no pains or art employed, if our gardens are not distinguished from the country. In the times when extensive plantations were in many places visible, when private property was not ascertained, or, if ascertained, subject to depredations, we separated our gardens, and distinguished them with an exact regularity. But, when every field was divided by a fence, when straight lines and right angles were generally the objects, and the trees set in hedge rows, or curtailed by the careful husbandman; when they were despoiled of their beauties, that  
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they might not injure the crop by their shade, we then looked to other scenes; and in this variety we have fortunately found reasons to explain, and philosophical principles to support our preference. The next age may see another revolution, and a different philosophy may be brought in aid of it; but, at present, it will perhaps be agreeable to our readers to examine how far art may be properly introduced. We shall transcribe our author's sentiments on the subject: they want not our recommendation.

‘ In the lower classes of rural improvements, art should be seen as little as may be; and in the more negligent scenes of nature, every thing ought to appear as if it had been done by the general laws of nature, or had grown out of a series of fortuitous circumstances. But, in the higher departments, art cannot be hid; and the appearance of design ought not to be excluded. A human production cannot be made perfectly natural; and, held out as such, it becomes an imposition. Our art lies in endeavouring to adapt the productions of nature to human taste and perceptions; and, if much art be used, do not attempt to hide it. Who considers an accomplished well-dressed woman as in a state of nature? and who, seeing a beautiful ground adorned with wood and lawn, with water, bridges, and buildings, believes it to be a natural production? Art seldom fails to please when executed in a masterly manner: nay, it is frequently the design and execution, more than the production itself, that strikes us. It is the artifice, not the design, which ought to be avoided. It is the labour, and not the art, which ought to be concealed. A well-written poem would be read with less pleasure, if we knew the painful exertions it gave rise to in the composition; and the rural artist ought, upon every occasion, to endeavour to avoid labour; or, if indispensibly necessary, to conceal it. No trace should be left to lead back the mind to the expensive toil. A mound raised, a mountain levelled, or a useless temple built, convey to the mind feelings equally disgusting.

‘ But though the aids of art are as essential to gardening as education is to manners; yet art may do too much: she ought to be considered as the handmaid, not as the mistress, of nature: and whether she be employed in carving a tree into the figure of an animal, or in shaping a view into the form of a picture, she is equally culpable. The nature of the place is sacred. Should this tend to landscape, from some principal point of view, assist nature, and perfect it; provided this can be done without injuring the views from other points. But do not disfigure the natural features of the place:—do not sacrifice its native beauties, to the arbitrary laws of landscape painting.

“ Great nature scorns controul; she will not bear  
One beauty foreign to the spot or soil

She

She gives thee to adorn : 'tis thine alone  
To mend, not change her features."

MASON.

\* In a picture bounded by its frame, a perfect landscape is looked for : it is of itself a whole, and the frame must be filled. But it is not so in ornamented nature : for, if a side-screen be wanting, the eye is not offended with the frame, or the wainscot ; but has always some natural and pleasing object to receive it. Suppose a room to be hung with one continued rural representation,—would pretty pictures be expected ? would correct landscapes be looked for ? Nature scarcely knows the thing mankind call a landscape. The landscape-painter seldom, if ever, finds it perfected it to his hands ;—some addition or alteration is almost always wanted. Every man who has made his observations upon natural scenery, knows that the mistletoe of the oak occurs almost as often as a perfect natural landscape ; and to attempt to make up artificial landscape, upon every occasion, is unnatural and absurd.

We have paid more than usual attention to this work, because we think it in many respects valuable ; but, as we have remarked some inaccuracies in composition, the intelligent author will forgive us for observing, that the language also is not always correct.

*The Principles of Moral and Political Philosophy. By William Paley; M. A. Archdeacon of Carlisle. 4to. 1l. 1s. Faulder.*

THE candour, the liberality, and good sense, which are conspicuous in every page of this important volume, deserve the greatest commendation. The writer on morality has generally divested himself of his feelings, or, in the conduct of the human mind, has forgotten that Providence implanted desires and propensities, not to be destroyed, but to be regulated ; not to be checked, as the bane of human felicity, but to be conducted with moderation and prudence, as its best sources. We have not often perceived, in authors of this kind, an intimate acquaintance with the human heart, so necessary to unravel its intricacies, and develop its inconsistencies : we have seldom seen, in those well versed in this science, a knowledge of human life, and abilities to trace the ruling passion, viz. a desire for happiness, through its various mazes, and its different errors. In all these respects, Mr. Paley seems to be well qualified for his undertaking. The form of the work differs from that of many other systems of morality ; and this we shall explain chiefly in the author's own words.

\* In the treatises that I have met with upon the subject of morals, *I appear to myself* to have remarked the following imper-

perfections—either that the principle was erroneous, or that it was indistinctly explained, or that the rules deduced from it, were not sufficiently adapted to real life and to actual situations. The writings of Grotius, and the larger work of Puffendorf, are of too forensic a cast, too much mixed up with the civil law, and with the jurisprudence of Germany, to answer precisely the design of a system of ethics, the direction of private consciences in the general conduct of human life.'

Our own writers are not free from these imputations, to which may be added, their separating the law of nature from the precepts of revelation; and declining to mention the scripture authorities in support of their other arguments.

The manner is also sometimes liable to exception. Moral institutes have been delivered in detached propositions, which are of too transitory a nature to fix themselves in the mind: one effaces the other, in a continued series, 'velut unda undam.' The opposite fault to this is a laboured and prolix discussion of elements and verbal distinctions. The principal examples of these two kinds of writings are Dr. Ferguson's *Institutes of Moral Philosophy*, and Dr. Rutherford's of *Natural Law*.

The subjects of Mr. Paley's work speak to 'men's business and bosoms:' they are generally interesting and important. The question is always stated with precision; it is fairly laid down, and in its full force. For this we owe him our thanks; and, in this part, he has had few competitors. Authors frequently fear difficulties, and attempt to elude them, instead of meeting them with an attention equal to their importance. They tremble for a name, and, to save it, sacrifice the dignity of their subject, or the subject itself; hence they afford a temporary triumph to the sceptic or the libertine, by the weakness of an injudicious defence.

The author apologises for mixing politics with ethics, and for not quoting authorities. That a margin, crowded with names, can give a force to truth, and a dignity to morality, those will only think, who have been conversant with the authors on the continent, or who suppose, that in much labour there is much learning. A precept of morality is undoubtedly to be appreciated by its intrinsic worth; for a name cannot add force to one obviously just, or support another that may be trifling, or ill-founded. In natural knowledge, the importance of the observation is often determined by the credit of the observer; and with reason, since so few are to be trusted with the use of their own eyes.

'The next circumstance for which some apology may be expected, is the joining of moral and political philosophy together,



ther, or the addition of a book of politics to a system of ethics. Against this objection, if it be made one, I might defend myself by the example of many approved writers, who have treated, *de officiis hominis et civis*, or, as some chuse to express it, "of the rights and obligations of man, in his individual and social capacity," in the same book. I might alledge also, that the part a member of the commonwealth shall take in political contentions, the vote he shall give, the counsels he shall approve, the support he shall afford, or the opposition he shall make, to any system of public measures, is as much a question of personal duty, as much concerns the conscience of the individual, who deliberates, as the determination of any doubt which relates to the conduct of private life; that consequently political philosophy is, properly speaking, a continuation of moral philosophy; or, rather, indeed, a part of it, supposing moral philosophy to have for its aim, the information of the human conscience in every deliberation that is likely to come before it. I might avail myself of these excuses, if I wanted them; but the vindication upon which I rely, is the following. In stating the principle of morals, the reader will observe, that I have employed some industry in explaining the theory, and shewing the necessity of general rules; without the full and constant consideration of which, I am persuaded that no system of moral philosophy can be satisfactory or consistent. This foundation being laid, or rather, this habit being formed, the discussion of political subjects, to which, more than almost to any other, general rules are applicable, became clear and easy. Whereas, had these topics been assigned to a distinct work, it would have been necessary to have repeated the same rudiments, to have established over again the same principles, as those which we had already exemplified, and rendered familiar to the reader, in the former parts of this. In a word, if there appear to any one too great a diversity, or too wide a distance between the subjects treated of, in the course of the present volume, let him be reminded, that the doctrine of general rules pervades and connects the whole.

\* Concerning the personal motives which engaged me in the following attempt, it is not necessary that I say much; the nature of my academical situation, a great deal of leisure since my retirement from it, the recommendation of an honoured and excellent friend, the authority of the venerable prelate to whom these labours are inscribed, the not perceiving in what way I could employ my time or talents better, and my disapprobation in literary men of that fastidious indolence, which sits still because it disdains to do little, were the considerations that directed my thoughts to this design. Nor have I repented of the undertaking. Whatever be the fate or reception of this work, it owes its author nothing. In sickness and in health, I have found in it that, which can alone alleviate the one, or give enjoyment to the other—occupation and engagement.

We

We have been diffuse in explaining the author's design, because we think the work deserves great attention. We shall now give a short analysis of the various subjects, and subjoin some extracts, chiefly calculated to illustrate the manner which distinguishes the present volume.

The great use of morality is to regulate the rules of life, viz. the law of honour, that of the land, and the scriptures. Some authors have substituted for moral precepts, an instinctive monitor, called the moral sense, as a principle of our constitution, capable of discerning right and wrong, and of informing us of the nature of our actions, by a secret, though often a powerful impulse. Our author thinks, with reason, that there is no such innate principle. The great source of confusion, in almost every branch of metaphysics, has been the velocity with which the mind acts, and the readiness with which she appropriates every thing external to herself. By this means we can seldom distinguish her natural powers from her acquisitions; for qualities apparently inherent, are often the creatures of her own formation. The science wants great assistance from careful and accurate observers: Mr. Paley does not add much to it in this light; but he examines with candour, and generally decides with judgment. Human happiness and virtue are the two next objects of consideration, which our author styles preliminary. The chapter on happiness is written with great perspicuity and exactness.

The second book is on 'Moral Obligation;' and Mr. Paley, with singular address, establishes the union between morality and religion. Indeed, as he has pointed the question, it is difficult to elude it. He himself seems to think that, independent of the declared will of God, there are not sufficient motives to check vice. Without wishing to weaken the inducements, or to diminish one link in this great chain of union, we cannot implicitly follow our author in this opinion. It is enough to agree that, in a well regulated reflecting mind, motives of either kind will add weight to the others; and it is a pleasing reflection, that each mode of reasoning is capable of proving the necessity of morality. Perhaps no one has, for a moment, doubted it, since however different tenets and precepts may be, in this great point every sect agrees.

Our author's plan next leads him to consider 'Divine Benevolence,' which he establishes so unexceptionably, that we may safely follow him in his enquiry into the 'will of God,' concerning any given action, by the consideration of its tendency, to promote or diminish general happiness. This enquiry, and the proper limitations, leads our author to establish the necessity.

sity of general rules, and to distinguish between the general and particular consequences of an action.

The connection of 'obligation' and 'right,' or rather their opposition, induces the author to close the first book with some remarks and distinctions of 'general and particular rights.' These observations are extremely just, and involve some important consequences, which we would recommend to those who are eager to support monopolies; but unfortunately the desire of gain, or the lust of power, seldom attend to the dictates of morality.

The third book is on 'Determinate Relative Duties,' as property, its utility, and the various means by which it is acquired; promises of different kinds, which are accurately distinguished, and the remarks on each kind are extremely just and clear. Contracts of different sorts; and from this part of the work we shall select a specimen, because it is less connected with the reasoning of the rest.

'I know few subjects which have been more misunderstood: than the law which authorises the imprisonment of insolvent debtors. It has been represented as a gratuitous cruelty, which contributes nothing to the reparation of the creditor's loss, or to the advantage of the community: This prejudice arises principally from considering the sending of a debtor to jail, as an act of private satisfaction to the creditor; instead of a public punishment. As an act of satisfaction or revenge it is always wrong in the motive, and often intemperate and undistinguishing in the exercise. Consider it as a public punishment, founded upon the same reason, and subject to the same rules, as other punishments; and the justice of it, together with the degree to which it should be extended, and the objects upon whom it may be inflicted, will be apparent. There are frauds relating to insolvency, against which it is as necessary to provide punishment, as for any public crimes whatever; as where a man gets your money into his possession, and forthwith runs away with it; or, what is little better, squanders it with vicious expences; or stakes it at the gaming table; in the alley; or upon wild adventures in trade; or is conscious at the time he borrows it, that he can never repay it; or wilfully puts it out of his power by profuse living; or conceals his effects, or transfers them by collusion to another; not to mention the obstinacy of some debtors, who had rather rot in a jail, than deliver up their estates; for, to say the truth, the first absurdity is in the law itself, which leaves it in a debtor's power to withhold any part of his property from the claim of his creditors. The only question is, whether the punishment be properly placed in the hands of an exasperated creditor? for which it may be said, that these frauds are so subtle and versatile, that nothing but a discretionary power can overtake them; and that

no discretion is likely to be so well informed, so vigilant, and so active, as that of the creditor.

It must be remembered, however, that the confinement of a debtor in jail is a punishment; and that every punishment supposes a crime. To pursue, therefore, with the extremity of legal rigour, a sufferer, whom the fraud or failure of others, his own want of capacity, or the disappointments and miscarriages to which all human affairs are subject, have reduced to ruin, merely because we are provoked by our loss, and seek to relieve the pain we feel, by that which we inflict, is repugnant not only to humanity, but to justice; for it is to pervert a provision of law, designed for a different and a salutary purpose, to the gratification of private spleen and resentment. Any alteration in these laws, which could distinguish the degrees of guilt, or convert the service of the insolvent debtor to some public profit, might be an improvement; but any considerable mitigation of their rigour, under colour of relieving the poor, would increase their hardships. For whatever deprives the creditor of his power of coercion, deprives him of his security: and as this must add greatly to the difficulty of obtaining credit, the poor, especially the lower sort of tradesmen, are the first who would suffer by such a regulation. As tradesmen must buy before they sell, you would exclude from trade two-thirds of those who now carry it on, if none were enabled to enter into it, without a capital sufficient for prompt payments. An advocate, therefore, for the interests of this important class of the community will deem it more eligible, that one out of a thousand should be sent to jail by his creditor, than that the nine hundred and ninety-nine should be straitened, and embarrassed, and many of them lie idle, by the want of credit.

The other subjects of this book are on Lies and Oaths, or Subscriptions and Wills. We shall extract one paragraph from the chapter on Lies, to point out the opinion of the author, on a disputed point, without attempting ourselves to decide on it. Many preliminary steps are requisite to clear it from every difficulty.

Falshoods, our author observes, are not lies, 'where the person you speak to has no right to know the truth, or more properly, where little or no inconvenience results from the want of confidence; in such cases, as where you tell a falshood to a child, or a madman, for their own advantage; to a robber, to conceal your property; to an assassin, to defeat, or to divert him from his purpose. The particular consequence is by the supposition beneficial; and, as to the general consequence, the worst that can happen is, that the child, the madman, the robber, the assassin, will trust you no more: which, (besides, that the two first are incapable of deducing regular conclusions, from having been once deceived, and the two last not likely to come  
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a (and time in your way) is sufficiently compensated, by the immediate benefit which you propose by the falsehood.'

The next part of this book is on 'Relative Duties that are indeterminate.' These are charity, including the treatment of our domestics, dependents, and slaves. The subject of slavery is distinctly considered; but it is no imputation to the ingenious author, that he has advanced little that is new on it: we have had so many treatises, full of reason and argument, as well as of declamation, that almost every topic seems to have been exhausted, and every person must have been long since convinced, except those for whom the arguments were intended, who are unfortunately too much blinded by interest and necessity. But what is that necessity of which so much has been said? Merely, says our author, that of buying for six pence, which, if the work were done by voluntary hired servants, would cost one halfpenny more. Trifling as this difference is, and distant from the forcible plea of real necessity, we are not certain that even this would be the result; perhaps many circumstances would compensate for the different prices. The other subjects are, resentment, anger, revenge, duelling, litigation, gratitude, and slander. They are examined in the most clear and candid manner.

There is another class of relative duties which deserves a separate consideration, viz. those which result from the constitution of the sexes. There is no subject; in which the moralist can more properly interfere, and none in which the 'voice of the charmer' will be less heard, 'charm he never so wisely.' Passions of this kind are firmly rooted, and usually violent, so that perhaps the best arguments against the irregular indulgence of them, would be the misery which usually attends it. We praised our author's chapter on Human Happiness with more freedom, because we perceived its application to this before us; and, in some parts, Mr. Paley has followed the train of argument which we have mentioned. The several duties which belong to this head are particularly considered, and deserve attention. But on that of polygamy, though we wish to oppose it with zeal, we must be so far the friend of truth, as to diminish the force of one argument against it. We have been told, that Providence has designed the present institution, by the proportioning the number of females to the males so nearly that, making allowance for the chances of war and other hazardous professions, the numbers may be considered as equal. But this is the effect of, rather than an argument for monogamy. Where polygamy prevails, the number of females is greater than that of the males; and if such arguments were allowed, they may be retorted

with at least equal force. It has been supposed a fact, that the sex of the child is determined by the superior strength of either of the parents; and, perhaps with particular limitations, it may be true, and account for this variety under different institutions. But, independent of the cause, polygamy certainly increases the number of females, and this fact deserves consideration. There is one view of the subject which we think has not been so fully insisted on as it deserves. If woman was designed as the friend and the assistant of man, polygamy is unnatural and absurd; for two such friends are incompatible; and that the human mind revolts at the idea, appears from the jealousies excited by the most distant competition. This is an argument interwoven with the nature of mankind, and connected with our existence; it cannot be controverted, it cannot be eluded, but by degrading woman to a rank, which every man of delicacy and feeling would at once oppose. It is with these that we can only contend; for the libertine who is sunk below humanity, and the philosopher who has reasoned himself out of, though not above it, may safely continue in their opinions. To convince them would not be a victory; to reason with them would be labour misapplied.

This book is concluded with reflections on the duty and rights of parents, and the duty of children. We have been led so far, that we can only extract a small portion of our author's remarks; but these we cannot omit.

‘The most serious contentions between parents and their children, are those commonly, which relate to marriage, or the choice of professions.

‘A parent has, in no case, a right to destroy his child's happiness. If it be true, therefore, that there exist such personal and exclusive attachments between individuals of different sexes, that the possession of a particular man or woman in marriage be really necessary to the child's happiness; or if it be true, that an aversion to a particular profession may be involuntary and unconquerable; then it will follow, that parents, when this is the case, ought not to urge their authority, and that the child is not bound to obey it.

‘The point is, to discover how far, in any particular instance, this is the case. Whether the fondness of lovers ever continues with such intensity, and so long, that the success of their desires constitutes, or the disappointment affects, any considerable portion of their happiness, compared with that of their whole life, it is difficult to say; but there can be no difficulty in saying, that not one half of those attachments, which young people conceive with so much haste and passion, are of this sort. I believe it also to be true, that there are few aversions

sions to a profession, which resolution, perseverance, activity in going about the duty of it, and above all, despair of changing, will not subdue: yet there are some such. Wherefore, a child who respects his parent's judgment, and is tender, as he ought to be, of his happiness, owes, at least, so much deference to his will, as to try fairly and faithfully, in one case, whether time and absence will not quench his affection? and in the other, whether a longer continuance in his profession may not reconcile him to it? The whole depends upon the experiment being made, on the child's part with sincerity; and not merely with a design of compassing his purpose at last, by means of a simulated and temporary compliance. It is the nature of love and hatred, and of all violent affections, to delude the mind with a persuasion that we shall always continue to feel them, as we feel them at present. We cannot conceive that they will either change or cease. Experience of similar or greater changes in ourselves, or a habit of giving credit to what our parents, or tutors, or books teach us, may controul this persuasion; otherwise it renders youth very untractable: for they see clearly and truly, that it is impossible they should be happy under the circumstances proposed to them in their present state of mind.— After a sincere, but ineffectual endeavour, by the child, to accommodate his inclination to his parent's pleasure, he ought not to suffer in his parent's affection, or in his fortunes. The parent, when he has reasonable proof of this, should acquiesce: at all events, the child is then at liberty to provide for his own happiness.

Parents have, on no account, a right to urge their children upon marriages, to which they are averse; nor ought, in any shape, to resent the children's disobedience of such commands. This is a different case from opposing a match of inclination, because the child's misery is a much more probable consequence; it being easier to live without a person that we love, than with one whom we hate. Add to this, that compulsion in marriage leads to prevarication; as the reluctant party promises an affection, which neither exists, nor is expected to take place: and parental, like all human, authority ceases at the point, where obedience becomes criminal.

Though we wished to have concluded our account of this valuable work in one article, yet we find that much still remains; so that we shall resume it at another opportunity.

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*Essays Historical and Moral.* By G. Gregory. 8vo. 5s.  
Johnson.

WE have received much pleasure from the perusal of these *Essays*. The author, if not always exact or original, is generally entertaining and instructive: if he does not penetrate the depth of his subject, and strike us with astonishment

at the novelty and comprehension of his ideas, we ought to remember that he writes only lighter essays; and we soon perceive, that he aims rather at an elegant conciseness, than at the more diffuse mode of composition, which would leave nothing farther to add. He attempts to 'investigate the principles of moral action, through the medium of historical evidence,' and to 'discriminate causes' instead of accumulating facts. Yet he sometimes speculates, and sometimes errs: his knowledge and learning are considerable; the chief errors, and they are far from numerous, are in the deductions from facts. We mean not to blame the author even for his mistakes; to think with able men of different ages, may be no fault; though authority, on the other hand, cannot sanction errors. A deep penetration will detect them, and a happy boldness expose them in their native colours; but many, who perceive the fault, are afraid of contradicting the concurrent opinion of ages, and it will require somewhat more than discernment to oppose, with success, the most rooted prejudices. Our author too often creeps with the croud, and, too cautious of a storm, seems afraid to soar above them.

The first Essay is on the Progress of Manners and Society. We are taught, he says, that the human race is derived from one original stock; this opinion, our author thinks, is most agreeable to the great simplicity observable in the works of Providence, and supported by the most ancient tradition of all nations. A more intimate acquaintance, however, with nature, seems to have raised doubts on this subject; and Mr. Gregory's reasoning, though designed to remove, has rather strengthened them. He thinks, there is no evidence 'that the power of climate is *incapable* of producing a difference in the external appearance, answerable to that which characterises the inhabitants of the different regions of the earth. We do not suspect our author of having artfully increased the difficulty, by veiling it in a negative proportion. His usual candour forbids it; but we shall add, that we have no reason to suppose a climate capable of producing this change: no instance has yet been adduced, and different races of men, of different colours, shapes, and manners, have been found in situations very similar. The author again recurs to the subject, in a future essay; and then alleges a strong argument in its favour, viz. the fertility of children, born from a mixed race; the contrary is, we know, observed in animals of different species. This fact of natural history is not, however, so general as has been apprehended; but since we are not now contending on the subject, and only expressing some difficulties to direct future enquirers, we shall pursue our author's reasoning. Mr. Gregory



gory traces the different stages of society with accuracy, from the relation of different voyagers; but we strongly mistrust those observers, who tell us of nations without any trace of religion. It is remarkable that this hasty decision very generally occurs, where the acquaintance is slight, and the opinion has been often retracted after frequent visits. The fact is only of importance in the history of the human mind: religion or infidelity would gain little by its establishment. Our author seems to have little respect for the patriarchal form of government; and, in his opinion, a strong argument against it is, that a state of anarchy generally preceded the feudal system. But this mistake seems to have arisen from his not tracing the subject to its source. We shall have another occasion to resume it; and it will appear probable that, if the patriarchal scheme is to be considered as the first form of government, it must have preceded the state of anarchy. It is peculiar to this scheme, that, in the earlier stages of population, it was the most obvious and most immediate preservation against confusion. The practical improvement to be deduced from our author's reasoning is of great consequence, and is worth transcribing.

As a corollary from the preceding Essay, it seems to follow, that improper means have usually been employed for the civilization of barbarous nations. Missionaries have been sent among them, and schools have been erected for their instruction, without effect. They are found incapable of receiving abstract ideas, or attending to any chain of reasoning on moral or religious topics. It is of little purpose to give a literary education to a few of the children of savages, since it only serves to render them different from the rest of the community, and unfit for that stage of society in which they are engaged. A nation, it appears, must arrive at knowledge and civilization by proper gradations. The first application of which the mind seems capable, in a rude state, is to the mechanic arts. The introduction of these among uncivilized people will excite their curiosity and their emulation; and the conveniencies procured by means of these arts will always be a sufficient recommendation of them. If, therefore, it be the object of any government, or public institution, to civilize and instruct a barbarous nation, let it not attempt to make divines and philosophers of the younger savages; let them be made carpenters, smiths, boat-builders, wheel-wrights, &c. and let the females be taught to spin and to weave. The introduction of these arts will render the society stationary, and an application to agriculture will succeed.

It is a fact now generally allowed, that Christianity can only be received by people whose minds are disciplined, and capable of more continued attention than savages generally are. It is

found by experience too, that the most successful teachers of Christianity among rude nations, are the enthusiastic and popular. The oratory which is calculated to make an impression upon them, is inconsistent with taste and science; nor are their minds sufficiently stayed and sedate for the cool regularity of established worship.

The second Essay is on the 'Influence of Physical and Moral Causes on the human Mind.' The opinion of Montesquieu on this subject is now nearly exploded: the effect is slight or transitory, and may be easily counteracted. Mr. Gregory's arguments are just; but not sufficiently remarkable, to induce us to select them.

'Remarks on the History of Superstition' follow; but this is too extensive a subject for an Essay. The most remarkable circumstances, insisted on by our author, are polytheism, idolatry, divination and ordeal trials, sacrifices, and the fabulous tales of miraculous and terrific appearances.—The author's account of these subjects is generally correct and satisfactory; but he does not seem aware, that in more than one instance he has followed the lively and excentric Voltaire. The following account is to be recommended for its judgment and exactness. It is not new, but an old acquaintance in an attractive and elegant attire.

'Another, perhaps better, solution of the difficulty may be sought for on principles already noted in these Essays. It has been remarked, that the principle of barbarian justice is revenge. It is therefore probable, that, figuring the Deity like themselves, a sacrifice might be meant to appease his anger, as he could not be satisfied without some retribution.' The Egyptians imprecated the sins of the people upon the head of the sacrificed beast; which indicates that they originally meant him to suffer as a substitute for themselves. They also beat and mortified themselves during the sacrifice, which has little appearance of a joyous ceremony in gratitude to Providence, or a convivial entertainment designed for the Gods.

'Probably, on the idea of atonement, human sacrifices preceded every other. The nations which were extirpated by the Israelites used them, and we do not know that they used any other. This circumstance seems alluded to by one of the Jewish prophets, who, speaking in the character of a superstitious person, exclaims, "Shall I give my first-born for my transgressions? the fruit of my body for the sin of my soul?" The notion of visiting the sins of the fathers upon the children seems intimately connected with this idea; and that such a notion was universal in the remote periods of antiquity, we have every reason to believe.

'It has been already remarked, that human sacrifices have been common, at one time or other, in every Pagan nation upon

on earth. The Magi who accompanied Xerxes, at a place called The Nine Ways, sacrificed nine youths, and as many virgins, after the Persian manner, burying them alive. Amestris the wife of Xerxes, arriving at an advanced age, sacrificed in the same manner fourteen noble children to that God, who they say is beneath the earth. The circumstances attending the performance of this horrid rite, in most nations, afford additional proof, that the original intent of sacrifice was to appease a malignant deity. We are well assured, that the occasion was, in general, when some public calamity befel the nation; and one person was selected to bear the sins or the misfortunes of the multitude. In Otaheite, on certain solemn days, the priest enters the morai, or temple, and, after staying some time, returns and informs the people, that the deity demands a human sacrifice; he then indicates the person, who is immediately seized, and beaten till he is dead. This dangerous power, we may well suppose, is much abused by the priests; and, to confirm it, the superstitious people are persuaded, that if the priests invoke the evil genius, he will kill, by sudden death, him whom they chuse to mark out as a victim. We may readily imagine in what manner, and by what means, the intentions of his infernal majesty are fulfilled.

The first relaxation of this rigid branch of superstition is, when the exercise of it is confined to captives, or very inferior persons: beasts are afterwards substituted; and at last the gods are supposed to content themselves with an offering of the simple fruits of the earth.

The consecration of particular persons to the Deity, seems to be only a refinement upon the practice of offering human sacrifices. I before had occasion to shew, that the purest and most innocent persons were originally singled out as victims to the gods. The same refinement takes place in the consecration of living offerings, if I may be allowed the expression. As soon as the idea of pollution came to be annexed to the intercourse of the sexes, it became a leading principle to dedicate to the gods the chaste and unpolluted.

The next Essay is on certain moral Prejudices: it is connected with the former, since they are both mental errors, though on different subjects. Mr. Gregory suspects a political motive to have been the original source of many of these, particularly sacrificing the immediate attendants of a king, on his death; or even the voluntary burning of the widow, which the necessity of custom, some time since, had rendered indispensable.

The fifth Essay contains, 'Observations on the Effects of Civilisation, and the Character of the present Times.' In this Essay, the author does not in general appear either a bigotted enthusiast, or a splenetic satirist. He examines with caution, and appreciates with justice. It is a melancholy re-

mark,

mark, but it is well founded, that 'no branches of learning have suffered so much neglect as those which concern human nature most; those which respect the mind of man, and the principles of moral conduct.' Science too undoubtedly declines, but not so much as our author suspects, and many superficial inquirers have asserted. It is so generally diffused, that the progressive voice is almost lost in the number of claimants: these too, in each branch, are so numerous, that a man whose studies had been a few years intermitted, would scarcely recognise the objects around him. In this examination our author is a little too national. The flippancy and the tinsel of France are often mentioned; and French is almost excluded from his course of education. This is a material error, and we should suspect that it arises from the most illiberal source; for not one French book is quoted, so far as we observe, in the whole volume; and the author asserts, what a person acquainted with French would have known to have been unjust, that every book of value is translated. In fact, every popular work is translated; but books of value are not always popular. The tinsel of Sterne too is opposed to the classic gold of Addison; Sterne deserves a better character; not for his flippancy and ribaldry, but for his tenderness, his pathos, and his benevolence. Read his works again, sir, without prejudice, if possible; let the heart, rather than the scrutinising eye of criticism be open, and we hope the genial suffusion from the moistened cheek will blot this harsh sentence, that it may be seen no more.

The Invention of Language is the next object of his attention; and the remarks on it are frequently curious, and generally satisfactory. We wish our limits would allow us to examine them at greater length.

'Alphabetical Writing' must have succeeded Language, and it follows the former Essay; but, in this, we perceive little added to the former stock.

'Miscellaneous Observations on the Female Sex' are more valuable. They are distinguished as well for their candour and delicacy as for their judgment. Women, in our author's opinion, are not inferior in mental powers to men; but this decision should be received with some limitation. We mean not to reject the pretensions of the ladies, but the mental excellencies of each sex cannot be properly compared. The one certainly excels in fancy, spirit, and elegance; the other in strength, judgment, and application. Single instances cannot affect general rules; and the instances are so few, as rather to render the generality more striking. After examining the state of the female sex, in different periods, the author, with

with great reason, refers the common opinion respecting female chastity, to the right of property; for while the woman was considered as a slave, chastity was *in her* a duty, which her lord required, while he ranged at liberty. This was undoubtedly the source of the opinion; but it would have probably been lost in future ages, if it had not been supported by better arguments.

‘ In the present state, says our author, of society, I see no means by which the fair sex may reasonably hope to escape the evils of domestic tyranny, but by extreme caution and forethought, in what hands they entrust the future happiness of their lives. Without presuming to lay down a system for their conduct, in a matter of so much importance to themselves, a little knowledge of character has suggested a few hints, which may be serviceable in preventing improper connexions, and which, on that account, a sense of duty will not allow me to suppress.

‘ If on any occasion the morals, as well the temper of the party, with whom a connexion is to be formed, ought to be regarded, it is when the whole of temporal enjoyment and satisfaction is at stake. No vulgar maxim has proved more detrimental to female happiness, than, “ that a reformed rake makes the best of husbands.” In every instance that has fallen within my observation, the direct contrary has happened. For, in the first place, if the maxim were true, it is far from certain that matrimony will produce a reform. The vanity of an enamoured female may flatter her, that her amiable qualities will effect a reformation; but experience tells us, that the reformation must go deeper than that which is only the momentary effect of an impetuous passion; it must extend to the moral principle, to the whole mode of thinking. A rake is but another term for a sensualist, which in itself implies the quality selfish; he has been accustomed to sacrifice the best interest of others to his personal gratification; and there are more ways than one of trifling with the happiness of a fellow creature. Further, the libertine has acquired a despicable opinion of the sex, from conversing only with the depraved part of it: and we know that matrimonial tyranny usually originates from a contemptible opinion of the female sex. Lastly, in marrying a rake, there are many chances to one, that a woman marries a drunkard; and drunkenness is perhaps the only vice, that is never to be reformed. I might add, that without some notion of religion, morality has but an uncertain basis—and what rake would be thought to entertain any respect for religion!

‘ I would not have the ladies fall into the opposite extreme, and to avoid a profligate take up with a bigot. Religious enthusiasm has a natural tendency to sour the temper: and the fanatic derives his morality not from the mild and equitable precepts of the

the gospel, but from the rigid and tyrannical institutions of the Jews.

'Some caution will be requisite also, in engaging with a man, whose situation obliges him to be much conversant with the vicious or uncultivated part of mankind; or whose profession inures him to high notions of discipline and implicit obedience.'

'The Theory of Government, the Advantages and Inconveniencies of a Republican Form, compared with Monarchy,' are examined with candour; and we strongly recommend them to the warm patriots of the present day, eager for reformation.

The author next proceeds to the 'Principles of Morals, the Atheistical System and Morals of the Ancients, and Religious Establishments.' In these Essays he strongly endeavours to connect morality with religion, and to found wisdom on virtue. His arguments are generally strong; they are well selected, but seldom new.

The fourteenth Essay is on Education. We have anticipated our author's opinion on the French language, and little remains but to commend. Mr. Gregory is an advocate for schools large enough for the purpose of emulation, but so limited as not to prevent every boy from being under the master's eye: he recommends the interval also of a year or two, under the care of a private tutor, before the pupil goes to the university. The author, we believe, is well founded in this opinion; but the arguments on the opposite side are plausible: we regret, that we cannot at present examine the subject, under the guidance of so judicious a preceptor, as the author before us.

The following Essays on 'Penetration and Foresight, and on the Unreasonableness of Suicide,' are greatly inferior to the others. They are not incorrect; but they skim over the surface, as a swallow skims over a river, who scarcely penetrates so far as to wet her wing.

The seventeenth Essay is on the 'Justice, Humanity, and policy of the Slave Trade.' These are written with great strength of argument and warm sensibility. Every one must be convinced of the injustice and inhumanity of this trade, though interest may, for a moment, cover it with a veil. May they soon be persuaded also that it is impolitic; for it is highly probable that in the end it will be found so!

The last Essay is on 'the Causes which may subvert British Liberty;' and we are glad to find, that the apprehensions of modern patriots are ill founded. We have often given this opinion, and we are pleased to see it supported so ably in the Essay before us.

On

On the whole, we think this a very respectable publication; and, as we have freely censured the objectionable parts, we have as freely commended the many others which are valuable:

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*Platonis Euthydemus et Gorgias. Recensuit, vertit, notasque suas adiecit, Martinus Josephus Routh, A. M. Collegii D. Mariæ Magd. Oxon. Socius. Oxonii e Typographeo Clarendoniano. 8vo. 5s. in Sheets, small Paper; 7s. 6d. large Paper. Elmsly.*

THE learned world is already indebted to the Clarendon press for an excellent edition of five of the dialogues of Plato, by Forster, published in the year 1745; and of three others by Etwall, published in the year 1771, whose edition, though inferior to that of Forster, is by no means destitute of merit. The *Euthydemus* and *Gorgias* are now presented to the public, by Mr. Routh, printed at the same press, with the usual elegance of type, and excellence of paper.

The former of these Dialogues, the *Euthydemus*, has, we believe, never before been printed separately. A Latin version of the *Gorgias* was published, together with some of the other dialogues of Plato, by Leonardus Aretinus, in the beginning of the fifteenth century: and, about the middle of the following century, the Greek text was printed at Strasburg, but without either version or notes.

In discussing the merits of the present edition, before we enter into particulars, it will be necessary to lay before our readers, a short account of the principal sources from which the editor has drawn his materials.

The works of Plato were first made public in Europe through the medium of a translation. Marsilius Ficinus, of Florence, the celebrated modern Platonist, first published his Latin version at Florence, more than twenty years before the publication of Plato in the original language. This version was soon afterwards reprinted at Venice, in the year 1491.

The first edition of Plato's works was printed at Venice, by Aldus, in the year 1513, under the care of Marcus Musurus, a Cretan, who was afterwards raised to the dignity of archbishop by pope Leo the Tenth. This learned and respectable editor has celebrated both his author and his patron, in an elegant Greek poem which is prefixed to his edition, and which has since been reprinted, with a version and notes, by Mr. Forster, at the end of his *Essay on Accent and Quantity*.\*

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\* A copy of this edition, printed on vellum, and bound in Turkey leather, is said to have been purchased at Dr. Askew's sale, by the late Dr. Hunter, at the enormous price of fifty-five pounds thirteen shillings.

This edition of Aldus having been printed with great accuracy, from the oldest Greek copies, still retains its credit, and has, indeed, been made the great basis of succeeding editions.

In the year 1534, an edition of Plato's works was printed at Basil, under the inspection of Oporinus: but this edition is undoubtedly of inferior authority, since Oporinus had recourse to no manuscripts.

A second edition was printed at Basil, in the year 1556, under the care of Marcus Hopperus, but rendered more valuable than the former by the various readings with which it was enriched. These readings were taken from a copy of the former Basil edition, which had been collated throughout with several manuscripts, by Arnoldus Arlenius.

The next edition which appears is that of Henry Stephens, printed at Paris in the year 1578, from the text of Aldus. This is the model which Mr. Routh has chosen to imitate; but he has at the same time corrected it, where it wanted correction, by the assistance of preceding editions.

Stephens professed to have had recourse to some ancient copies of Plato, but of what particular description cannot now with certainty be known; the expression which he uses is vague and indeterminate, '*quum autem varia ex veteribus libris auxilia conquississet,*' &c. The readings which he derived from these sources were partly admitted into the text, and partly inserted in the margin; but his own conjectural emendations were printed entirely either in the margin, or the notes.

From the credit of this edition, however, Mr. Routh has in some measure endeavoured to detract, by insinuating, in strong terms, that Stephens made use of no MSS. but drew his various readings principally, if not solely, from Ficinus's version, from the second Basil edition, and from the notes of Cornarius. To this hypothesis, he says, one objection only can be made; viz. that Stephens has passed over in silence some of the best and most valuable readings of the Basil edition; which it is utterly inconceivable that a man of his judgment and penetration should have done, if he had consulted that edition at all, or at least if he had made it in any degree the basis of his own. But of this objection, strong as it may at first sight appear to the unprejudiced reader, our editor obviates the force in a moment, by saying, '*Vereor autem, ne simulatio viri in causâ hujusce rei fuerit; ut ne videretur exemplo illo unquam fuisse usus.*' Imo vero Fischerus, (in præfat. in Platon. Euthyph. p. 16.) eundem arguit depravationis  
et



et mutilationis lectionum Basileusium, ut fraus eo certius lateret.'

That there is something mysterious in the conduct of Stephens, cannot perhaps totally be denied; but, surely, charges of this kind, which involve so considerable a degree of moral obliquity, ought not hastily or rashly to be imputed to any character: much less are we justified in admitting them, without the strongest evidence, when applied to a man whose extraordinary merits are universally acknowledged by the learned world, and whose name will ever be recorded with honour amongst the venerable restorers of Grecian literature.

The succeeding editions of 1588, 1590, and 1602, being little more than copies of that of Stephens, do not at present claim any particular notice.

In addition to the assistance which has been derived from these several editions, Mr. Routh has given the collation of a manuscript of the *Gorgias*, reposit in the Bodleian Library at Oxford. This MS. he says, is apparently of no very early age, but contains many valuable readings in common with other MSS. of Plato, and some which are peculiar to itself. Unfortunately, however, it has shared the fate of many other precious remains of antiquity, near a fifth part of the whole dialogue having perished by the ravages of time, or the carelessness of its former possessors. After the editor had completed the text, and almost half of the notes, he was favoured with a collation of both the Dialogues, with a valuable MS. of the thirteenth century, containing a considerable part of Plato's works, and now preserved in the Royal Library at Paris. The readings of this MS. as far as the 135th page of Mr. Routh's edition, arriving too late to be printed in their proper place, are subjoined under the title of *Addenda*: the remainder are partly arranged under the same title, and partly inserted in the notes.

Besides these several sources of information, the editor has consulted a variety of authors, who have quoted and preserved different passages of Plato in their respective writings. The principal of these are Aristides, Jamblichus, Stobæus, Plutarch, Eusebius, and Theodoret. And here it may not be improper to observe, that Mr. Routh professes to have made use of MSS. of all these authors, except Jamblichus and Plutarch; a circumstance which reflects considerable honour on his diligence and attention.

In his very sensible and unaffected preface, and also in his notes, Mr. Routh acknowledges with great candour the advantages which he has derived, as well from the observations

of Stephens, Serranus, Cornarius, and Casaubon, as from the communication of some private and particular friends.

With respect to the text, our present editor has, as we have before observed, with some few exceptions, followed the edition of H. Stephens. And, where he differs from it, he has not ventured to admit any reading which was not countenanced by some former edition; but whatever has been suggested either by his own conjecture, by the Bodleian MS. by the version of Ficinus, or by the different authors who have quoted Plato, which may tend to correct the text where it is corrupt, or to elucidate it where it is obscure, is submitted to the judgment of the reader, either at the bottom of the page, or in the notes. 'In hac tamen cautione, says he, admittendi nihil, quod non fuerat prius in editione aliquâ Platonis, laudandum me neutiquam assero, præsertim ubi librorum auctoritate fruebar. Verum nimis cauto-facilius ignoscendum, quam temere mutavi.' If we cannot, without some limitations, admit the principle; we must at least admire the candid and unassuming spirit of this apology.

Such is the plan on which the text is printed; and it is printed, as far as we have observed, with great accuracy; being, we believe, except the few errata which have been noted by the editor, in general free from typographical errors.

Of the Latin version which Mr. Routh has given, it is but justice to say, that it appears to have united perspicuity with conciseness; that it is generally exact, and often elegant.

The notes are, in proportion to the text, extremely numerous. The text and version together occupy only three hundred pages. To these are allotted, in a type considerably smaller, two hundred and fifty-eight pages of notes, various readings, and addenda. The notes on the *Euthydemus* fill fifty-six pages, those on the *Gorgias* an hundred and seventy-four, and the addenda amount to twenty-eight.

To these notes it may perhaps justly be objected, that they are not sufficiently philological; and that they oftener draw off the attention of the reader to tedious and uninteresting discussions, than assist him in settling the reading of doubtful and disputed passages, or in fixing the precise meaning of particular words or expressions. It must, however, be confessed, that they bear strong marks of unwearied attention and indefatigable industry; that they are replete with historical information, as well as general knowledge; and that they often contain much of profound, as well as extensive erudition. But Mr. Routh will not, we conceive, totally escape an imputation which has been often invidiously, and often with justice, thrown

thrown out against the critic and commentator; we mean the imputation of having sometimes laboured rather to display the depth of his own learning, and the splendor of his own attainments, than to explain the difficulties, or elucidate the obscurities of his author. Our sentiments on this subject exactly coincide with the judicious remark of the excellent Pearce, 'Is mihi in veteribus scriptis edendis videtur rei literariæ optime consulere, qui quam paucissimis verbis clare doceat, quid suus autor et senserit, et scripserit.' Præfat. in Cicer. de Oratore.

We sincerely wish that the editor had exerted the same laudable diligence in correcting the other parts of his work, which he has manifested with respect to the text. But we were rather surprised at observing more than two whole pages of errata; and we venture to assert, from our own observation, that the catalogue might have been considerably enlarged. We will content ourselves with pointing out two instances only. In page 308, line third, *παρησατίαςαι*, is printed *παρπατίαςαι*; and in page 452, line ult. we have *βλέπομέν*, which we conceive should have been printed *βλέπομεν*.

At the end of the work Mr. Routh has added the preface which was prefixed by Olympiodorus to his Scholia on the Gorgias. History has recorded several writers of the name of Olympiodorus, but the commentator upon Plato is supposed to have lived in the sixth century of the Christian æra. His preface is curious, and, though short, contains many sensible remarks on the nature, design, conduct, and characters of the dialogue.

We have already commended the attention with which Mr. Routh appears in general to have conducted this edition. We lament, however, that he has not given another instance of it, by the addition of indexes, on the plan of those subjoined to the dialogues edited by Forster and Etwall.

It seems that Mr. Routh was fearful of swelling his volume to a disproportionate bulk; but, as a commentator, we think he might, in this instance at least, have sacrificed symmetry to use. Let not the superficial reader ridicule this objection as frivolous or pedantic. The advantages arising from copious vocabularies, when applied to the cultivation of classical and philological criticism, are universally acknowledged by men of solid learning. Scholars of this description will agree with us, that the index of Seber has eventually contributed more towards the illustration of Homer's language than almost any one of his numerous commentators. Works of this nature, though despised, as it should seem, only because they are laborious, are the sources from which verbal criticism will

most securely draw its materials, those materials which the fastidious arrogance of genius condescends indeed to appropriate, but without deigning to own the obligation. We will add, that if a verbal index be *useful* in editions of classical authors in general, it is even *necessary* in those of the ancient philosophers. One of the great difficulties which attends the study of the Greek philosophy arises from the necessity not only of distinguishing the force of words, as used by writers of different schools, but of ascertaining the peculiar sense which any single author has affixed to them. It is true, that in different instances this discrimination is more or less necessary, and perhaps the dialogues selected by Mr. Routh may afford less scope for it than some other works of Plato. However, we cannot retract our objection. On the contrary, we think it has the more weight for a reason before hinted at. We must repeat, that Mr. Routh's notes are not, in our opinion, sufficiently philological; the want of an index will therefore be the more severely felt by his readers, who may conceive, that what he did not think fit to do himself, he should at least have enabled them in some measure to supply.

In justice to Mr. Routh, we deemed it incumbent on us to present the public with some specimen of his style and manner as a commentator. We have therefore selected the following note, which, we presume, will convey to our readers no unfavourable ideas of our author's laborious industry in collecting historical information.

'P. 154. l. 7. *Ἀρχέλαος*] Archelaus, de cujus facinoribus hic fuse agitur, haud purum putum erat scelus, five, ut loquuntur, nulla virtute redemptus. Regnum enim Macedonicum, teste Thucydide, L. 2, c. 100, p. 164, Ed. Dukeri, ornatus atque potentius reddidit; et literas literatosque homines tanto favore prosecutus est, ut multos viros ingenio atque doctrina illustres liberali hospitio exciperet; in quibus ipse erat Euripides. Vide *Ælian.* Var. Hist. 2, 21. 13, 4, Schol. *Aristoph.* in *Ranas*, v. 85, et *Suid.* in v. *Εὐριπίδης*. Imo ab Athenæo Platoni vitio datur, quod Archelaum hoc dialogo fugillaverit, quia, *Spon-sippo* testante, *Ἀρχέλαος* Plato huic regi erat. L. 11, c. 25, p. 566 E. Socrates vero, cum Archelaum cum ad se vocaret, recusasse dicitur, ea gratia, ut mihi quidem videtur, quia vocatorem ipsum, ut ex *Æliani* V. H. 14, 17, constat, parvi haberet. Meæ sententiæ favent *Laertii* verba in *Vit. Socr.* L. 2, Segm. 25; confer autem causas alias afferentes *Aristot.* *Rhet.* 2, 14, *Senecam* De Beneficiis 5, 6, et *Antoninum imperat.* De Seipso, 11, § 22, qui *Perdiccæ* tamen nomen, non *Archelæi*, habet. Tandem scelorum priorum dedit penas, a ciuado suo occisus. Plato in *Alcib.* posteriori §. 5, Ed. *Etwalk.* *Aristot.* L. 5, *Polit.* c. 10, p. 404 Ed. *Duval.* *Ælian.* V. H. 8, 9, et *Diod.*

Diod. Sic. L. 14, c. 37, p. 671 Ed. Wesseling. qui interfectum Archelaum narrat archonte Lachete, hoc est, anno primo Olymp. 93, eodem, quo mortuus est Socrates. Sed ante Socratem perisse videtur, qui de Archelao tanquam nuper vitæ defuncto loquitur tam in *Theage* p. 124 D, quam in *Alcib.* 2do, loc. jam citat. Quot autem annos Macedoniae regnaverit, inter auctores non convenit, cum valde incerta sit Macedonicorum regum successio. Sine igitur, ut tabella sequens, quod in hac re verisimillimum videtur, facili ratione demonstret.

Ultima quæ sit mentio de Perdicca, Macedonum rege et Archelai patre, pertinet ad

Olympiadis	91. 1.
Prima Archelai regis mentio,	92. 3.
Disputatio hæc Socratis cum Gorgia,	93. 4.
Alcibiadis interritus,	94. 1.
Archelai et Socratis mortēs,	95. 1.

Ex hac temporum notatione in primis patet, sibi inconsistentem esse Didorum Siculum; septem tantum annos Archelai regno assignantem, quem ipse Pydnam occupasse scribit Olympiadis 92 anno tertio, atque obuisse. Olymp. 95 anno primo, quod annorum decem intervallum est. Confer L. 13, c. 49, p. 579. et L. 14, c. 37, p. 671. Hic autem alter Diodori locus corruptus videtur, etsi nonnullis viris doctissimis fucum fecerit, ut Casaubono & Bæylio. — Deinde hinc verisimilis videtur Syucelli computatio in *Chronograph.* pagg. 262 et 263 annos quatuordecim Archelao tribuens; quod placuisse video Dionysio Pétavio De Doct. Temp. Parte 2, p. 849, et Hen. Dodwello in Apparatu ad annales Thucydidæos p. 18, et in *Annalibus* p. 49; quodque, si verum sit, initium regni Archelai ad Olymp. 91 annum tertium refert. Non enim cum quibusdam regum ejus ad multo plures annos dilatandum esse, ex eo patet, quod Perdicca regis nomen in anno primo Olymp. 91 apud Thucydidem, scilicet L. 6, c. 7, p. 382, occurrat — Tertio hinc constat, *χρονὸς διατριμῆτος* teneri Platonem, qui in *Alcib.* posteriori, §. 5, Socratem cum Alcibiade de Archelao cæde loquentem induxit, cum ipse Alcibiades quatuor ante annos occisus esset — Postremo colligendum est, annorum plus minus novem intervallum fuisse inter initium regni Archelai, quando factura hoc dialogo memorata ab eo patratæ sunt; et tempus, quo habitam fuisse hanc cum Gorgia disputationem jam supra ostendi ad p. 361. Itaque verba illa Platonis, *ἔγχε; καὶ νῦν ὡς πρὶν γινώσκω*, in latiore solito sensum accipienda sunt. "Voces istæ, nuper, nunc, ac similes, nullius certi temporis" ut notat Casaubonus ad Athenæum, "discriminationem habent; sunt enim τὰν ὡς πρὶν, et ad aliquid semper referuntur. Itaque modo brevis, modo longius tempus designant." Animadv. p. 384. Respectu igitur *παλαιῶν πραγμάτων* (hæc Platonis verba proxime antecedunt) heri et nuper accidisse res istæ dici poterant.

*The Elements of Euclid, with Dissertations, intended to assist and encourage a critical Examination of these Elements, as the most effectual Means of establishing a juster Taste upon Mathematical Subjects than that which at present prevails. By James Williamson, M. A. Fellow of Hertford College. Vol. I. 4to. 16s. in Boards. Elmsly.*

THE Elements of Euclid have received the united approbation of mathematicians for more than two thousand years; and, notwithstanding all the improvements of the moderns, in other branches of science, this excellent old Grecian still maintains his ground, and is yet without a rival. In all human productions, however, there must be some blemishes, and even Euclid himself is not without them. His theory of parallel lines, the doctrine of proportion, and many other things in the Elements, particularly in the twelfth book, are capable of considerable amendments. Professor Simson, with the partiality of a professed admirer, places all the inaccuracy and false reasoning which he finds in this work to the account of unskilful editors; but we are inclined to think, from many circumstances which might be adduced, that the proofs he brings in support of this opinion are frequently groundless, Euclid was not infallible; and therefore, whether the faults belong to him, or to his commentators, is but of little importance; they are still faults, and, for that reason, ought to be removed from a work, which in other respects, is the standard of perfection.

Simson, by his critical attention, and intimate knowledge of the subject, has, it is true, done more towards establishing the Elements upon a solid foundation, than all the rest of the commentators. But, in our opinion, there is still room for much useful emendation; and had the present editor pursued this plan, he would have rendered essential service to the science he professes to elucidate. This object, however, has engaged but little of Mr. Williamson's attention. His deference for Euclid is so great, that he has even preserved all his *but* and *therefore* with the most scrupulous exactness. The garb in which he has dressed him is of the fifteenth century; and his commentaries are frequently as unprofitable, quaint, and endless as old John Dee's mathematical preface. "I could," says he, "have improved my style very much; but it seems to answer my purpose better in its present form; for I write not to make people read, but to make them think." What the advantages may be that arise from the thinking upon a subject without reading, we will not pretend to determine; some attention to language and perspicuity is generally con-

considered as a very necessary article in most books of instruction.

This work appears to be a literal translation from the Greek of Grynæus's edition 1533; and Mr. Williamson's determined resolution of expressing every  $\alpha\lambda\lambda\alpha$ ,  $\alpha\rho\alpha$ ,  $\delta\eta$ ,  $\delta\epsilon$ , &c. in the original, has led him into many needless repetitions, and a harsh disagreeable prolixity. The continual occurrence of *but, wherefore, therefore, certainly*, &c. and the various significations which must be appropriated to them, together with the confused order in which the several parts of the demonstrations are placed, to which may be added the carelessness of his punctuation, render many of the propositions extremely confused, and scarcely intelligible. Conciseness may admit of some palliation for obscurity, but prolixity of none. 'Brevis esse laboro, obscurus fio,' says the poet; but our editor may say, 'Longus esse laboro, valde obscurus fio.'

As a proof that this censure is not illiberal, or without foundation, we shall present our readers with the following specimen, indiscriminately taken from the first book. The figure may be seen in any edition of the Elements.

Prop. XXIV. If two triangles have the two sides equal to the two sides, each to each, but have the angle greater than the angle, the angle contained by the equal straight lines: also they will have the base greater than the base.

Let there be two triangles the triangles ABC, DEF having the two sides AB, AC equal to the two sides DE, DF, each to each; AB to DE, and AC to DF; but let an angle the angle contained by BAC be greater than the angle contained by EDF; I say that the base BC is greater than the base EF.

For because the angle BAC is greater than the angle EDF; let there be made, with the straight line DE and at the point D in it, the angle EDG equal to the angle BAC; and let DG be made equal (by prop. 8.) to either of the lines AC, DF; and let GE, GF be joined.

Since therefore AB is equal to DE and AB to DG; certainly the two BA, AC are equal to the two ED, DG, each to each; and the angle BAC is equal (by const.) to EDG therefore the base BC is equal to the base EG. Again because DG is equal to DF, the angle DFG is equal (by prop. 5.) to the angle DGF; therefore the angle DFG is greater than the angle EGF; therefore the angle EFG is greater by much than the angle EGF; and because there is a triangle, the triangle EFG, having the angle EFG greater than the angle EGF; but (by prop. 19.) the greater side is extended under the greater angle: therefore the side EG is greater than EF; and EG is equal to BC (by part. 1. of this prop.); wherefore also BC is greater than EF.

E 3

'Where-

Wherefore if two triangles have the two sides equal to the two sides, each to each, and have the angle greater than the angle, the angle contained by the equal straight lines; they will also have the base greater than the base. Which was to be demonstrated.'

About a hundred and twenty pages of this performance are filled with directions to the student, and observations upon various parts of his author, which are frequently so little to the purpose, that a particular account of them would be unnecessary; especially as Mr. Williamson himself affirms that an author who writes upon subjects of science may find it often by no means convenient to deliver himself in such a manner as to be always intelligible even to those whom he would wish to have for readers.'

*The Progress of Romance, through Times, Countries, and Manners. Two Volumes. 8vo. 5s. sewed. Robinson.*

THIS subject has been frequently examined, when it has occurred in larger works; but, as a part only of a whole, it has not probably been considered with the attention which it deserves. The romances of the sixteenth and seventeenth centuries have been so often the objects of ridicule, that authors have commonly decided without reading, and rejected without examination; and almost every work, under the same title, has sunk into equal contempt. It was in vain to lead the reader to these forgotten fables, by telling them that they were once the sources of entertainment to the gay, the witty, and even to the learned; that from this fire Milton frequently kindled his torch, and scattered light and flame into metaphysical disquisitions, or austere complaints; that from this source he frequently threw an additional lustre on even his own splendid imagery. These and all other arguments will fail, for the torrent which has changed its source will pursue it in spite of human efforts.

The author of the two little volumes before us seems to be better acquainted with these antiquated histories, than her predecessors in the same department. Her views are more general and extensive: she pursues the whole train of ideal adventurers, collects them into groupes, and examines their pretensions. In this tract she sometimes seems to trespass on what the classical enthusiast will call holy ground; for she dares, she boldly dares, to insinuate, that the *Iliad* and the *Odyssey* are only romances. Let us examine this subject.

Dr. Johnson calls a romance 'a military fable of the middle ages; a tale of wild adventures of war and love.' This is

ser-



certainly the idea which we commonly affix to romance; but it will be obvious that, if in the earlier periods, we find tales equally wild, containing similar adventures, we must not exclude them from this class. This will bring us more nearly to the definition of our author, viz. 'a fabulous story of such actions as are commonly ascribed to heroes, or men of extraordinary courage and abilities. Though there be nothing to object to the description, it is obviously too extensive; for it includes the epic poems, which, though they are arranged under a seemingly unexceptionable definition, are certainly not included in the original idea. The error is in the attempt to define what will not bear to be limited. From the *Æneid*, the most judicious and respectable form of the epos, to the most incredible romance, there are so many shades, differing in a manner scarcely perceptible, that we can fix at no one point. It is the same in the varying forms and functions, between a snail and an oyster, yet they ought not to be arranged together; from the vegetable, upward to the animal, and downward to the mineral kingdom. In fact, when knowledge is extended, definitions are no more. It may be asked, as we have not objected to the definition which our author has adopted, why we will not include the epic poem in a class so respectable as this will be in such circumstances? For this reason, that when we make our limits so extensive, we destroy their use; we blend the most dissimilar objects, not only dissimilar in form and appearance, but in their constituent parts and effects. Romances, even in a more limited view, are certainly not peculiar to the middle ages; we have formerly hinted, that the *Life of Theseus* by Plutarch is strikingly of this kind; in poetry, the *Argonautics* of Apollonius is a performance not very different; surely these ought not to be confounded with the *Iliad* and the *Æneid*. Of dogs,

the valued file

Distinguishes the swift; the slow, and subtle,  
The housekeeper, the hunter; every one  
According to the gift which bounteous nature  
Hath in him closed; whereby he does receive  
Particular addition, from the bill  
That writes them all alike' —

If we were obliged to point out any discrimination between some of these histories more nearly resembling epics, and the epics themselves, it would be the conduct of the story. The subject is a single one, and the conduct of it relates to that only. The story is taken up at the middle, at the part which is connected with the design; and, when it is accomplished, suddenly breaks off. A modern performance, in its progress

resembling the epic, and in some of its events, the romance is De Solis' Conquest of Mexico.

Perhaps we have already staid too long on the threshold; but our author's opinion came in a delusive questionable shape. It was worth examining; and, if not true, worth refuting. In pursuing the subject, this fancied analogy seems to have misled the enquirer. We allow that there is often a striking resemblance between works of high and low estimation; but the resemblance is in some trifling points: those who have read the *Odyssey*, and the Adventures of Sinbad the Sailor, cannot certainly perceive it in any great degree. Both authors undoubtedly possess bold imaginations, the adventures of each are marvellous, and the characters various; but the same resemblance will occur between the Arabian Nights Entertainments, and the plays of Shakspeare: should these very different kinds of composition be on this account confounded?

The author begins with the early romances, which are principally those of the modern Greeks, and continues her history through the middle ages, to the close of the year 1770. In many respects, this history is little more than a catalogue: the decisions are sometimes just and candid; but we cannot observe in them any deep discernment, or very accurate discrimination. The catalogue is most perfect in the earlier periods. The author is often deficient in determining even the moral tendency of different works; she frequently seems to decide from common report.

We shall insert a short defence of Cervantes, which we fear is just.

'The passion for these books, (viz. romances,) was in some degree checked; but it was not eradicated.—There is good reason to believe, that even Cervantes himself, was not cured of it.

'*Hort.* Nay, if you animadvert upon Cervantes, I know not what to say:—but I shall expect proofs of this assertion.

'*Euph.* I shall produce them presently.—Besides his *Galatea* (of which he speaks with pleasure, and rescues it from the condemned books in Don Quixote's library, and after he had written his novels upon a new plan,) he composed a serious romance, called *Perfiles and Sigismonda*, which remains extant, as a proof against him. It is said that he preferred this to all his other works:—he compares it with the *Æthiopics* of Heliodorus, being written in the same style and manner. What shall we say of the man, who had produced Don Quixote, and could afterwards write a book of the same kind as those he satyrized? May we not conclude that he still loved them in his heart?

'*Horta*

‘*Hort.* Permit me to offer a reason on his behalf,—a reason that makes me sigh over the fate of genius.—Cervantes! the gallant soldier!—the delightful companion!—the charming writer!—the pride and boast of his country!—Cervantes wanted bread.—he wrote this celebrated work in a prison, and knowing the taste and humour of his countrymen, composed such a book, as was most likely to please them, and procure relief to his miseries.’

We shall subjoin to this extract a judicious defence of the author of *Eloisa*.

‘Rousseau saw that the women on the continent, while maidens, paid due respect to their honour and character, but as soon as they were married they entertained all the world, and encouraged gallants; of the two evils he thought a single person’s indulging a criminal passion, of less pernicious consequence to society, than a married woman who commits adultery:—upon this principle he wrote this book.—He puts the character of a woman who encourages lovers after marriage, in opposition to one who having committed the greatest fault before marriage, repents, and recovers her principles.—He infuses the sanctity of the marriage vow, he sets the breach of it in a light to shock every considerate mind, he shews that where it is broken, nothing but hatred and disgust succeeds; the confidence a man should place in his wife, the tenderness he should feel for his offspring, is destroyed, and nothing remains but infamy and misery.’

‘If Rousseau intended by this work to give a check to this shameful intercourse of the sexes, so frequently practised on the continent, under the specious name of gallantry, he is to be commended; and if it produced effects he did not foresee, he ought to be excused.’

On the subject of Richardson, we can allow for a little female partiality; but his works are exalted too extravagantly, and those of Fielding proportionably depressed. Yet, in this account of the ‘*Progress of Romance*,’ there is scarcely an attempt to delineate the literary character of these two great luminaries of the system, from whose example the most striking variations have been produced. The author’s talents seem to have been so much exhausted in attempting to prove the absurd romances of the middle ages, to be epic poems, that she cannot attend to a new creation in the literary world, the comic epos, of which *Tom Jones* was so brilliant an example. The supreme judge of romances speaks in this manner of one of its most finished ornaments.

‘As I consider wit only as a secondary merit, I must beg leave to observe, that his writings are much inferior to Richardson’s in morals and exemplary characters, as they are superior in wit and

and learning.—Young men of warm passions and not strict principles, are always desirous to shelter themselves under the sanction of mixed characters, wherein virtue is allowed to be predominant.—In this light the character of Tom Jones is capable of doing much mischief; and for this reason a translation of this book was prohibited in France.—On the contrary, no harm can possibly arise from the imitation of a perfect character, though the attempt should fall short of the original.

*Soph.* This is an indisputable truth,—there are many objectionable scenes in Fielding's works, which I think Hortensius will not defend.

*Hort.* My objections were in character, and your's are so likewise; as you have defended Richardson, so I will defend Fielding.—I allow there is some foundation for your remarks, nevertheless in all Fielding's works, virtue has always the superiority the ought to have, and challenges the honours that are justly due to her, the general tenor of them is in her favour, and it were happy for us, if our language had no greater cause of complaint in her behalf.

*Enph.* There we will agree with you.—Have you any further observations to make upon Fielding's writings?

*Hort.* Since you refer this part of your talk to me, I will offer a few more remarks.—Fielding's *Amelia* is in much lower estimation than his *Joseph Andrews*, or *Tom Jones*; which have both received the stamp of public applause.

To Dr. Smollett, the fair critic is somewhat more complainant; but her account of his novels is so very trifling, that we are almost ready to suspect that she has not yet read them.

Dr. Smollett's novels abound with wit and humour, which some critics think is carried beyond the limits of probability; all his characters are over charged, and he has exhibited some scenes that are not proper for all readers; but upon the whole, his works are of a moral tendency,—their titles are, *Roderick Random*—*Peregrine Pickle*—*Sir Lancelot Greaves*—*Ferdinand Count Fathom*—*Adventures of an Atom*.—Many years after these he gave the public another, in no respect inferior, and in some superior to them all, called *Humphrey Clinker*.

We have given extracts of various merit, that the reader may judge for himself. If the decision is not in favour of the work, we are at least confident that it has not been influenced by a partiality in the selection. Its form is that of dialogue; but, as it is conducted, it has all the inconveniencies, without the authority, which would have arisen from the sentiments having been attributed to men of character and learning. We have, however, examined this subject at sufficient length in a former Review. In the present instance, the ceremonies at meeting and taking leave, the numerous compliments very freely bestowed, interrupt the subject, and cannot fail to disgust the reader.

reader. Perhaps we are within bounds when we remark, that one half of either little volume would have held every thing which the most complaisant reader might have thought important.

The Egyptian romance at the end is entitled *The History of Charoba Queen of Egypt*, and is truly a literary curiosity.

It is extracted from a book called—*The History of Ancient Egypt*, according to the Traditions of the Arabians.—Written in Arabia, by the Reverend Doctor Muradi, the Son of Gapphus, the son of Chatem, the Son of Malfem the Macedonian.—Translated into French by M. Vattier, Arabic Professor to Louis 14th King of France.

If the author could find more of these early romances, we should more readily acknowledge our obligation to her than for her imperfect delineation of the progress of the subject.

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*Essay on the Life and Character of Petrarch. To which are added, Seven of his Sonnets, translated from the Italian. 8vo. 1s. 6d. Cadell.*

THIS very elegant Essay contains a concise relation of the events of the poet's life; of a life not interesting by a display of splendid actions, or important negociations, but from one circumstance, viz. a violent and lasting passion. Though Petrarch was an ecclesiastic and a statesman, yet we only look on the lover of Laura, and the poet. Concerning this famous lady we have the following information.

Although in the innumerable verses which he composed in the ardour of his passion, he has expatiated on every feature of his lovely mistress, it is perhaps impossible thence to describe accurately either her person or her face; for the rapturous descriptions of a poet seldom convey accurate or distinct ideas. The idea which painting conveys of a beautiful form, is much stronger and more complete. By those pictures of Laura, which are said to be genuine, she is represented as of a fair complexion, her hair of a light colour, her face round, with a small forehead, her cheeks rather full. She is painted with her eyes very much cast down, so as to appear almost shut. The expression of the whole countenance is that of a very young girl, of amiable simplicity of manners, of much sweetness of disposition, and extreme bashfulness. The most excessive modesty and reserve in her demeanour, seems indeed to have been the strongest characteristic of the mistress of Petrarch. It was this quality, which, in the eyes of her lover, heightened every charm of her person, and every accomplishment of her mind; and it is not improbable, that to this singular and striking attribute were owing, both the ardor and duration of his affection.

The

The principal part of this little work contains the arguments of the author to prove, that Laura was in reality never married. Yet it was remarkable that Laura de Sade should have died on the same year with the Laura of Petrarch, and that the tomb of the latter should have been in the same chapel with that of the former. We ought, however, to add, that the plague was epidemic in that year, and more than one Laura may be supposed to have died of it; as well as that the chapel seems not to have been appropriated to the house of Sade only. On the other hand, Petrarch always gloried in his affection as a merit rather than a crime: it was never considered, even in the supposed conversation with St. Augustin, where every argument is employed to wean him from it, as an improper attachment: he seems to have had at times access to his mistress; to have received some little encouragements, the slender food on which love is sometimes supported, and we never hear of a jealous husband, or of an indiscreet familiarity.

The last argument advanced by the author in the *Mémoires* (viz. *Mémoires pour la Vie de Petrarque*), which he gives as in a manner conclusive upon this point, is the explanation of the in word *pibis*. Having candidly enough acknowledged that all the preceding arguments amount only to conjectures, the author might certainly have included the last, with equal propriety, under the same denomination. His interpretation of the word *pibis*, *partibus*, is certainly nothing more than a conjecture; to support which we have only his own opinion, and that of messrs. Caperonnier, Boudot, and Bejot, of the king's library. But, in opposition to their opinion, we have that of all the editors of the works of Petrarch. It will not be denied that the earliest of these editors, who lived at no great distance of time from the age of Petrarch, were much better able to read the manuscripts of that age, and to interpret their abbreviations, than the critics of the eighteenth century. But with regard to this abbreviation, the author of the *Mémoires* is far from asserting that all the manuscripts of Petrarch contain the words so written, or that those which he mentions are the most ancient. He mentions only two; so that we may reasonably conclude that all the other manuscripts, of which the author's zeal upon this subject would lead him to examine a great number, must bear the word written at full length, *perturbationibus*; and many of these were, perhaps, prior in date to those which he mentions. Even of those two, it is probable, from their coincidence in so uncommon an abbreviation, that the one must have been copied from the other. At the best, therefore, the argument comes to this point: among all the ancient manuscripts of the Dialogues of Petrarch, there are two which write the word *pibis*, the rest write at full length, *perturbationibus*. Be-  
fore

fore any conjectural interpretation of this word, different from the other manuscripts, can be allowed, it must, in the first place, be proved that these two manuscripts are the most ancient of all; and that the rest have only given interpretations of the contraction: but this is not attempted; and the chance that these manuscripts are not the most ancient, is in the proportion of two to all the other manuscripts of the same work existing; perhaps two hundred.'

We think these, added to the other arguments, entirely decisive; and we shall agree with the author that

'The arguments produced by the author of the *Mémoires*, are totally insufficient to support his hypothesis; which is still further discredited, if not directly confuted, by the internal evidence arising from the works of the poet himself.'

The Sonnets are translated with considerable elegance. The author has only selected the forty-eighth, one hundred and thirty-second, two hundred and twelfth, two hundred and fifty-first, two hundred and sixtieth, two hundred and sixty-first, and the two hundred and seventieth. We shall transcribe the one hundred and thirty-second.

'*Hor, che'l ciel, e la terra, e'l vento tace, &c.*

'Tis now the hour when midnight silence reigns  
O'er earth and sea, and whisp'ring zephyr dies  
Within his rocky cell, and Morpheus chains  
Each beast that roams the wood, and bird that wings the  
skies.

'More blest those rangers of the earth and air,  
Whom night a while relieves from toil and pain:  
Condemn'd to tears, and sighs, and wailing care,  
To me the circling sun descends in vain!

'Ah me! that mingling miseries and joys,  
Too near allied, from one sad fountain flow;  
The magic hand that comforts and annoys,  
Can hope and fell despair, and life and death bestow!  
Too great the bliss to find in death relief,  
Fate has not yet fill'd up the measure of my grief.'

*Isaiah versified.* By George Butt, Cler. A.M. 8vo. 5s. in Boards.  
Cadell.

THE prefatory address opens with a short, but warm encomium on the prophetic writings of Isaiah, extracted from Dr. Lowth's *Preflections*: warm, however, and animated as it is, we presume not to arraign its justice, though we venture to condemn the high-flown panegyric on poetry which immediately follows it.

'Such,

'Such, many years passed, was the character given of Isaiah in one of the most consummate works of criticism: an important work indeed, whether we consider its subserviency to religion, the supreme object of human concern, or its reference to poetry, that highest energy of human intellect, that noblest and loveliest expression of human sentiment and passion, that last perfection of human language, that surest embalmer of wisdom for all ages, *that art for ever dignified by the practice of the holy prophets, and by the solemn sanction of the divine spirit itself*; in a few words, that art which can (if any can) alone give us the most perfect and attractive image of virtue, and with a sort of God-like faculty spread before us a fairer order of things, and create (as it were) a new heaven and a new earth to raise our drooping spirits.'

We believe the author would find some difficulty in proving that the prophets always expressed themselves poetically, and in explaining to our satisfaction how the art itself has obtained the sanction of the divine Spirit. The latter assertion is an absurdity: the former, if we understand him right, a mistake. If he means, that because the prophets used in general a poetic style, that therefore something sacred is annexed to the nature of poetry, the idea is puerile. It might be proved that there is something noble and divine in prose, and equally subservient to religion, by the same argument; for Christ spoke, and his apostles wrote, without any artificial arrangement of words, or modulation of numbers. In regard to what follows, in the Preface, we heartily concur with the author in the praises bestowed on Dr. Lowth, but do not equally agree with him in other matters; not so much that we controvert his positions, as that we really do not comprehend them. What connection, for instance, can we find, or what meaning collect, from the following ill-sorted sentences? The whole chain of argumentation, if we may call it so, seems composed of broken links of heterogeneous materials.

'The literary taste of a people must in part be imputed to literary principles; and in this respect we are right or wrong not only from what we commonly do, but from what we commonly read, from the habit of our speculations as well as actions.—To be prejudiced, is a disposition to which one is subject more than is usually suspected, and therefore we too much admire as well as despise the works of antiquity, overlooking the gains as well as losses of time.—It is God-like in many instances to be pleased with variety, for variety characterises the works as well as word of God.—We too often condemn as wrong what we should rather say we dislike, and we thence form theories to justify prejudice, and to rivet infirmity on the mind, instead of such as would increase its strength, enlarge its sympathy with whatever excellency, and, dispose it to encourage the advancement of laudable things.—The works of men, that are now no more, and which are come down to us

precious



precious from the fiery searching of many ages, assuredly demand the stamp of praise from the present times.'

We are sorry to observe that, in too many other places where the author aims at being argumentative, he becomes abstruse; and where he attempts an elevation of style, he degenerates into bombast. As a specimen of his poetical abilities we shall give his version of the seven first verses of the fifty-third chapter, which contains the remarkable prediction of our Saviour's humble appearance on earth, and is probably as interesting and pathetic a passage as any in the prophecies of Isaiah.

'Who (shall he say) hath our report receiv'd?  
And unto whom from heav'n hath been reveal'd  
Jehovah's arm? Behold by mortal eyes  
Low from the ground he seem'd a shoot to rise  
Tender, ill-rooted in a barren earth,  
Yea of a mean presentment from his birth.  
In him nor air nor form majestic move  
Reverence, nor all-attractive beauty love.  
Despis'd, and to rejecting scorn a prey,  
As one that had not where his head to lay,  
Held in th' account of poverty's worst state  
As shame-sunk, woe-begone, and desolate;  
A man indeed of such supremest grief  
As seem'd to human sight beyond relief.  
He was despis'd, he was upon our scorn  
Cast, yet our frailties all hath kindly borne.  
But though our sorrows have his burthen been,  
Still in our scorn as justly stricken seen  
As troubled by God's self and smitten, we  
With cruel censure point calamity.  
Yet not for his offences but our own  
He with his sorrows pays our sin's vast loan;  
For us is wounded, his benign intent  
Our peace to purchase with his punishment,  
And with his bruises heal us, from our way  
Wand'ring aside as careless sheep astray.  
Thence hath Jehovah made on him to fall  
The sin-wrought sentence hat'ning on us all,  
And from us all exacted, but his grace  
Pow'ful came in impleaded in our place.  
Then as the lamb approaching slaughter's hand,  
And as the sheep before the shearer stand  
Mute, unresisting, thus from reverence meek  
This gen'rous victim deems it blame to speak,  
And yielding silent to the solemn law  
Deigns on his head our mortal doom to draw.'

The sense is here sufficiently dilated; but, we apprehend, the spirit and pathos of the original proportionably diminished. In  
some

some places Mr. Butt has wrote in a more spirited manner, and consequently succeeded better; and we would recommend to him in any future composition, not to be so poetical in his prose, and to be less prosaic in his verse.

*Abelard to Eloisa: an Epistle. With a new Account of their Lives, and References to their Original Correspondence. Small 8vo. 6d. Dilly.*

THIS Epistle, or rather the sketch of it, appeared in a small poetical collection, of which we gave some account, vol. lvii. p. 5. It is now altered and considerably enlarged. We then took notice that the author, 'considered as an imitator, not a rival, of Pope, appeared in a respectable light;' and we observe, with pleasure, that the present poem approaches still nearer to that author's in grace and harmony. As our first opinion was given without any quotation to establish its justice, we shall submit the following in vindication of our sentiments. The first lines allude to the abbey of St. Gildas, in Brittany, from whence Abelard's epistles are said to be written. The concluding ones, which describe his former affection as rekindled at the name of Eloisa, mixed with the enthusiastic sentiments his situation would most naturally be supposed to produce, are truly beautiful.

' Mistaking man! who thinks in shades to find  
The charms that lull the long-impassion'd mind;  
Or dreams the cloister'd cell alone secure  
From common woes that all his race endure,  
' Ye naked hills, unblest'd by nature's care!  
Ye vales, unconscious of the labouring share,  
Stretch'd many a league, whence issuing to the day  
The shaggy tenant seeks a distant prey!  
Unfightly cliffs, within whose cavern'd sides  
Her talon'd young the screaming vulture hides!  
Ye seas, that round yon rocky-cinctur'd tower  
With sleepless fury vex the midnight hour!  
In your despite an absent world retains  
Her joyless slaves in sublunary chains,  
Or gross debauch, and sullen sloth combine,  
To check remorse, and quench the ray divine.  
For as the maniac, in his sordid cell,  
Will oft on fancy'd thrones and sceptres dwell;  
So these sad exiles from the social kind  
As falsely rate the toys they left behind.  
' In vain remonstrance lends her feeble aid,  
They scorn the doctrine, and the guide upbraid.  
' And dare that hand assume the pastor's rod?  
Behold the frontless delegate of God!  
In other climes thy forward zeal be shown,  
And preach where Abelard is yet unknown;

Or

Or banish'd hence to Paraclete remove,  
Where maids may melt, and heretics approve."  
While keener some the venom'd shaft inflame,  
And point reproach with Eloisa's name.

' Wild at the sound to solitude I fly,  
And meet the form familiar to my eye :—  
She comes refulgent in her former charms !  
The spouse of heaven is render'd to my arms !  
Her voice I hear, on Abelard she calls,  
And waves to Paraclete's neglected walls.  
Yet, O forbear ! those fatal smiles conceal,  
And not the woman, but the saint reveal ;  
The clasping hands, the scatter'd locks, display,  
And streaming tears by angels wip'd away ;  
The head that bows to mercy's awful shrine,  
The glance that melts with charity divine.  
The grateful burst of penitence forgiven,  
And aspect radiant with the beams of heaven !

' Nor this alone—superior duties claim  
Heaven's awful spouse, a mother's sacred name.  
Shall earthly parents with preventive fear  
Bend o'er the babe that carnal ties endear,  
And she alone selected from the rest  
To soothe with pious hopes the sinner's breast,  
Neglect the task by Providence assign'd,  
And leave the children of her soul behind ?  
Ev'n now, methinks, thy vestal-charge I see,  
Dissolv'd in kindred transports caught from thee,  
With clearer anthems hail the Saviour's throne,  
And pant for grace with ardours not their own.  
That where secluded nature loves to pour  
The limpid wave beside the myrtle bower  
The rising walls of Paraclete may show  
That heavenly comfort deigns to dwell below ;  
And oft while Hesper leads the starry throng  
Æthereal harps the closing strain prolong.

' From scenes like those when Eloisa's soul  
Aspires in holy trance beyond the pole,  
When every mortal care is lull'd to rest,  
And heaven-plum'd hope expatiates with the blest,  
Say, wilt thou shut for ever from thy sight  
Whose presence might alloy the pure delight ;  
Nor lift on hallow'd sigh, one friendly prayer,  
One tender wish to meet thy lover there ?

' And sure when hope with infant hold prepar'd  
To stay the morn of bliss we fondly shar'd,  
Even reason's self could scarcely find to blame,  
So guiltless seem'd the involuntary flame.  
Ingenuous arts the tempting hour beguil'd,  
Consenting taste, indulgent fancy smil'd ;

Severer science join'd the blooming train,  
 And virtue paus'd at love's enchanting strain.  
 ' Alas ! that letter'd ease, by heaven design'd  
 The purest inmate of the feeling mind,  
 The fairest gift that nature can bestow,  
 Should prompt the breast with guilty fires to glow !  
 ' Untouch'd, unsway'd by fortune's base controul,  
 I prais'd not empty form without a soul ;  
 Fair as thou wert, with more than beauty bright  
 Thy mental charms diffus'd a stronger light.  
 And well thou know'st when absent and alone  
 In gentle verse I made my wishes known,  
 Content to please, not emulous to shine  
 The careless numbers flow'd from rapture's shrine,  
 Nor once descended to the flatterer's part,  
 Anxious to gain but not corrupt the heart.  
 Yet haply those, condemn'd to lasting fame,  
 In future times shall fan the dangerous flame ;  
 To sure destruction's silken snares engage  
 The destin'd victims of a distant age ;  
 With cruel mirth the scorner's tale prolong,  
 And lend new licence to the drunkard's song.  
 ' O treacherous moment, short, and insecure !  
 O reign of bliss, too powerful to endure !  
 When first we felt from infant years untry'd  
 Thro' every nerve the stings of transport glide—  
 No more with melting sounds divinely clear  
 Those roseate lips must charm thy lover's ear—  
 That open front of animated snow,  
 Those auburn ringlets taught by love to flow,  
 The graceful act, in native virtue free,  
 Despoil'd in youth's unguarded hour by me—  
 The upbraiding blush—the kind relenting eye  
 That summon'd nature to returning joy—  
 The faith which proffer'd crowns had vainly try'd,  
 And scarce can heaven with Abelard divide,  
 For ever lost—nor can the world restore  
 Those flattering scenes that hope shall gild no more.

## MONTHLY CATALOGUE.

## P O E T R Y.

*An Invocation to Melancholy. A Fragment. 4to.*

**T**HE subject of this performance is capable of high poetical  
 embellishments, and the author has sometimes succeeded in  
 their delineation. Like Hotspur, he ' apprehends a world of  
 figures,' but they are not in general properly methodised, nor

ac-

accurately expressed. It is probably the production of a young writer; who appears not defective in genius, but we cannot compliment him on his judgment.

*The War of Wigs, a Poem, occasioned by a late Event in Westminster-Hall.* 4to. 1s. 6d. Kearsley.

This poem relates the events of a battle, raised without an object, and determined without either victory or defeat. A late commotion in Westminster-hall, from a casual terror, seems to have suggested this wordy war, where serjeants and barristers contend, with little dignity and less address. Yet the battle gives occasion to the poet to describe the different personages, in smooth and poetic, — often in pointed and well-appropriated language:—this perhaps is all that we should expect; for, as Mr. Bayes observes, ‘a plot is of little use but to bring in good things.’ We shall select the concluding lines as a specimen;

‘As o’er the troubled deep when tempests rise,  
And tofs the deafening billows to the skies,  
Old Ocean’s monarch, while the tumult raves,  
Lifts his calm head, and chides his angry waves;  
Sudden the clamor of the deep subsides,  
As Neptune stills the hoarse resounding tides:  
Thus rag’d the war, and thus the battle bled,  
When M—s—d rais’d his venerable head,  
And hush’d the storm. M—s—d, in whom appears  
New force of genius in decline of years:  
Whom Law and Learning’s various arts attend,  
Astræa’s favorite, and Apollo’s friend.  
O blest with all that greatness can renown,  
The classic laurel, and the civic crown!  
Whose sacred honors ev’n in death shall bloom,  
And future ages bless the sweet perfume.’

*An Epistle from the Rev. William M—n to the Right Hon. William Pitt, Chancellor of the Exchequer; petitioning for the vacant Laureateship.* 4to. 6d. Dilly.

The report, whether true or false, that Mr. M—n was lately a candidate for the laureateship, has given rise to this piece of ridicule; the author of which likewise has proved so far unsuccessful as greatly to fail in the imitation of that ingenious gentleman’s style and manner.

*An Epistle from John Lord Abburton, in the Shades, to the Right Hon. William Pitt in the Sunshine.* 4to. 2s. Murray.

A political, doggrel, unpoetic production; in which the author, to supply the want of wit, has been profuse of scurrility.

*The Stone Coffin; or, a New Way of making Love.* 4to. 1s. Cattermoul.

The subject of this author’s poetry seems to have a sympathetic connection with his genius; for we never read any thing that deserves more to be buried in oblivion.

*Poetical Trifles.* By Edward Trap Pilgrim, Esq. Small 8vo. 1s. 6d. Debrett.

These Trifles are rather calculated to amuse in a newspaper, than for a foundation on which the author's fame may securely rest. Some of them are light, easy, and pleasing; others trifling and insipid.—Those who write on temporary subjects must necessarily confine their praise to the uncertain period of the follies which they celebrate or satirise.

*Memoirs of Sir Simeon Supple, Member for Rastborough.* 8vo. 1s. 6d. Kearsley.

The author has acted injudiciously, by reminding us of the inimitable and unimitated New Bath Guide. These Memoirs resemble it; but must be arranged at a great distance from the work of Mr. Anstey: they possess few traits of humour, little knowledge of human nature, and faint sparks only of poetic fire. The two following stanzas, part of the remembrance of a condemned oak, are the most highly finished lines.

‘ Hold ruthless peasant! hold thy lifted arm,  
Nor let thy stroke my bleeding rind divide;  
Ah! let my hoary age thy pity warm!  
Nor dare to pierce my venerable side.

‘ Thy axe has echoed through the fertile meads,  
The distant vallies spread wild havock o’er;  
And shorn the mountains of their fringed heads  
From yon tall mansion to the winding shore.’

Of the other parts, the minister's speech at the levee is by far the best; and we shall extract a few lines of it as a specimen.

“ Sir Simeon Supple, I'll always contend,  
For the honour to call you my intimate friend.  
Dear sir, you're a pillar of rock to our party;  
I hope you left all at the Grove well and hearty.  
For your welfare, believe me, my wishes are fervent,  
And never can change—colonel Cutter, your servant!  
This visit is kind! my dear colonel your hand;  
I'm heartily sorry—that vacant command—  
’Tis strange, very strange, that the \*\*\*\* should refuse!  
But we soon shall cut out a new gap in the blues,  
Which none but yourself, my dear colonel, shall fill,  
If my voice can prevail—How d’ye do mister Quill?  
Dear sir, your last pamphlet was poignantly quaint;  
I hope you’ve got rid of your stomach complaint.  
I believe we shall want a short essay next week  
On the fall of the stocks—dear sir Peregrine Sleek!  
I protest that I did not discern you before,  
And when, my dear friend, do you make the grand tour?  
I’m glad to meet here my lord viscount Mac-Vane—  
Your very obedient, sir Carpenter Plane!

Dear

Dear sir, you're a rule for my friends, I declare :  
How long may it be since you came from the Square ?"

The author disclaims any personal allusion ; yet we sometimes suspect that he verges towards it. But perhaps the scenes described have been so often acted, that it is not easy to repeat what may not, in some degree, be applied.

*Elegies and Sonnets.* 4to. 3s. Cadell.

Though we find not any thing peculiarly striking, or indicative of strong original genius in these poems, they are by no means liable to critical censure. The language is pure, easy, and grammatical. We think the Sonnets in general extremely elegant, and shall adduce the following on Love, in vindication of our opinion.

' Ah ! who can say, to him that fondly loves  
How strangely various every hour appears ?  
For roving with the wind his fancy roves,  
And now in joys is lost, and now in tears :  
If chance one ray of hope his bosom cheers,  
Despair too soon the flattering scene removes ;  
Then the severest snares of fate he proves,  
Sarmises groundless doubts, and jealous fears.  
Oh sad resemblance of an April day !  
Gay smiles the morn, deceitfully serene,  
Yet while it flatters, yields a dubious ray,  
And clouds, and sudden darkness intervene,  
Defraud the promise of approaching May,  
And blast with ruthless storms the beautiful scene."

*Verses on the Death of Dr. Samuel Johnson.* 4to. 1s. 6d. Dilly.

Dr. Johnson has not been very happy in his panegyrics : nor is the present author much more successful than his predecessors. He tells us, that ' a friend, whose reputation is great in the literary world, and had a better knowledge of the subject than he can pretend to, induced him, with a few additions, to lay them before the public.' His friend must surely be either insincere, or have acquired reputation very undeservedly. We found our opinion chiefly on his permitting the concluding lines of the poem to appear in their present state.

' Soon as the mind exerts a wish to stray  
To learning's heights from custom's beaten way,  
Haste to the sun of science, wing thy flight,  
Catch every glimpse of her directing light.  
Then when Perfection's tedious goal is won,  
And the eye opens to the mental sun,  
Then if that sun her every ray supplies,  
Unmixt nor broken by Opinion's dyes,  
Then must thou own that her informing beam,  
Which nature lent in childhood dubious gleam ;

And those pure lights which revelations throw  
 On all that human nature needs to know,  
 To genuine Science all *her* hints convey,  
 As the clear sun-beam fires the lunar ray;  
 But if thy genius owns an humbler sphere,  
 Or weakly pauses in the bright career,  
 Let modest Virtue on his life rely,  
 Or view him in the Christian hero die.'

Whether Dr. Johnson is intended by this *feminine* 'sun of science,' we can no more conjecture, than how 'its beams can set the light of the moon on fire.' The author, or his learned friend, should have favoured us with a comment on this passage. It is 'caviare to the million,' and will never be understood by the vulgar.

*Death improved. An Elegiac Poem, occasioned by the Death of the Rev. T. Gibbons, D. D. By Richard Piercy. 8vo. 6d. Buckland.*

The poem opens with the never-failing observations made use of by a long train of succeeding bards in their funeral elegies. The author first expresses his surprize at Death's wide devastation; that 'he spares neither age nor sex,' neither 'weak nor strong: in short,

'Nor ought (aught) suffices but the lives of all.'

These deep reflections, on which funeral sermons have rung all the changes the sentiment could possibly admit, naturally lead him to ask Death why he does so? 'whence proceeds his thirst of blood?' 'why blend the good and bad together.'

'Why must the kind, the generous, the devout,

The brightest lamps be all by thee put out.'

This of course introduces the principal subject of condolence, as if he ought, on account of his great virtues, to have been exempted from the common fate 'allotted to all,'

'Is not this earth already too obscure?

Canst thou no cheering beam of light endure?

Must Gibbons be extinguish'd, whose mild rays

Shed gentle lustre on our gloomy days?

How various, how important his employ,

Let those attest who did his light enjoy;

Let Homerton, and Haberdashers-hall

To mind his learning and devotion call.'

After the catalogue of his virtues we have likewise the following customary exclamation.

'But now too late, too late 'tis to complain:

Gibbons the great, the good, thy hand has slain.'

The next lines however tell us, that we ought rather to blame sin than Death on this affecting occasion;

'As all have sinn'd, so all for sin must die.'

Thus



Thus concludes the second page, and with which we shall conclude our critique. What follows is much in the same strain, and gives a higher idea of the author's piety than poetical abilities.

*An Elegy on the much lamented Death of William Shepherd, Esq. Merchant, of Plymouth, who died, May 25, 1784. By the Rev. Herbert Mends. 4to. 6d.*

*An Elegiac Poem, &c. on William Shepherd, Merchant of Plymouth, who died, May 25, 1784. 4to. 6d.*

*An Elegy on the much-lamented Death of William Shepherd, of Plymouth, Esq. an eminent Woollen-Manufacturer and Merchant: who, after bearing a very tedious Illness, with a most Christian Fortitude, died May 25, A. D. 1784, aged 54. By J. Macey, School-Master. 8vo. 3d.*

The authors of these 'lachrymosa poemata' seem rather to have eloped from Bedlam than Parnassus. The first lays his scene 'ultra flagrantia mœnia mundi,' on 'the coast of bliss;' and afterwards removes it to the 'third heaven,' where

'Seraphs arrive

At the blue throne, and reach the tops of height.'

However irreconcilable this expression may seem to common sense, the poem is precision itself, when compared with that of the second bard's, which seems to have been dictated by the genii, if such may be supposed, of opacity and confusion. The author first addresses the dissenting preachers of Plymouth, to 'accept of his books, and purchase small Bibles with the amount thereof, and distribute them as they may judge proper.' He then gives us another title-page, and another dedication to the reverend the clergy.

'My friends, here take the law\* of laws!—a task,

O, ye priests of God,

Moses, with his rod,

To quench the thirst of Jew,

Made rocks to weep a flood;

So, to feed the poor,

With these books, allure

Them to their good! do you

Salvation preach,—Christ's blood†

With hands impartial, give to all the ask.'

Of the verses we shall say nothing; they efficiently speak for themselves. But we cannot help expressing some degree of surprise, how the dissenting clergy are to purchase Bibles with the sale of books they are desired to accept as a present: or how the author could foresee that Mr. Shepherd's death would oblige

\* \* Bibles (purchased by a thousand of these poems, &c.) given to the poor to fulfil a sacred promise made of so doing on the safe return of a friend from sea. "I have sworn and I will perform it." Psalm cxix. 106.

other people to fulfil his vow, which he takes for granted, by purchasing a thousand copies. 'Tis wonderful, most wonderful!

The third author is by much the least eccentric of the trio. He talks something 'like folks of this world,' and his language resembles common sense. For instance,

'Religious duties mark'd his life;

Scarce ever discompos'd:

Happy must be his virtuous wife!

What must she not have *los'd*!

Poor woman! though, after all, we know not whether it is meant that we should chiefly condole with her on her loss, or congratulate her on her happiness. The author ought to have known, that *los'd* is not the preterperfect of *to lose*.

*The Nofegay; or May-Morning-Free-Will Offering. (A truly extemporaneous Offspring) on Incubriation. Small 4to.*

In the above title *dele* the first parenthesis, and for *on* read *of*; as we conceive no man in his sober senses could write in so strange a manner. The spirit of wine seems to have had as much share in the present performance, as that of enthusiasm in the preceding ones: and be it known, gentle reader, this poem likewise originates from the same inauspicious quarter with the others.

'At Plimouth I these lines indite

Them for yourself to read;

But, as I in my study write,

Conclude you have no need.'

Surely there is something epidemic in the air on the western coast! We heartily recommend these unlucky votaries of Apollo to his care and protection; not in his poetical, but medical department. They are entitled to his favour, on account of the cruel treatment they seem to have experienced from his sister Cynthia, in her nocturnal excursions: for certainly to adopt a whimsical line of Dryden's, which seems by the bye to have been written under the influence of the same planet, 'the moon has roll'd over their heads and turn'd them.'

## D R A M A T I C.

*Ivar. A Tragedy. 8vo, 1s. 6d. (Printed at Exeter.) Kearsley,*

We are extremely sorry to inform the public that the contagion, which, from the preceding articles, we apprehended prevails on the western coast, is extended, if we may judge from the title-page, to the metropolis of these parts. The scene of this tragedy is laid near the palace, but what palace we are at a loss to conjecture. The dramatis personæ are Hengist, *Alfwold*, *Offa*, *Handel*, *Iva*, and *Matilda*: but we find no descriptions of, or allusions to, the old Britons, Saxons, or modern Germans, as *Handel*, a well-known name at present, might lead us to suppose. *Iva* is represented as prime minister to *Hengist*, and, like most other prime ministers, we mean those

those in tragic writ, a great villain. He rebels against his sovereign, and is thus addressed by a messenger.

' *Mess.* Thus saith the seer who looks into the fates,  
(By whose permission hither am I come)  
The heav'ns are troubled and the gods are angry,  
And instant ruin threatens upon Ivar.  
And this withal he gives you in advice;  
Let each one to his station strait retire,  
And by his penitence atone his crime—  
Vanish like mist before the rising day,  
For what so terrible as gods incens'd!

' *Ivar.* Stay, take thy reward with thee—bear my message—

This shalt thou give in answer to the seer;  
Unless this day shall put his words to proof,  
Before another sun shall light the world;  
Thus shall my sword do execution on him,  
And turn the angry gods against himself.

[*Stabs the Messenger.*

' *Mess.* I am made sick to death!—O you great gods!

[*Exit.*]

This smart exclamation, as Bayes calls it, and indeed the whole passage, forcibly recall honest Nat. Lee to our minds, who in his Herculean vein, would probably in a similar situation have made his hero kill the messenger, and bade his ghost carry back defiance to the gods. But the happy thought of returning a message to a living man by making his nuncio a ghost, surpasses any of Nat's surpassing ideas, and is truly original.

We have had occasion to commend provincial publications, and we suspect from the same city; but, on every occasion of this kind, we must now except the printer before us. We have seldom seen any thing more imperfectly and awkwardly executed,

## N O V E L.

*The False Friends. A Novel. In a Series of Letters, by the Author of the Ring. 2 Vols. 6s. Barker.*

We are told in the preface, that the 'author is young, unexperienced, and a female.' We readily believe it; and only wish that she had been more advantageously employed. The characters, the language, and the sentiments, if we except a strict morality, are below mediocrity. We endeavour, however, to learn something from every book which we read; and we find a lady's idea of a handsome man to consist in 'black piercing eyes, a brown complexion, and white teeth.' With 'fine sense,' 'great beauty,' and a wonderful disposition to unite all the parties by marriage, added to a description of this kind, we have the essence of every novel, written 'by a young lady.'

*The*

*The Adventures of Alonzo; containing some striking Anecdotes of the present Prime Minister of Portugal. 2 Vols. 12mo. 6s. Bew.*

These Adventures seem to have been written some time ago, for the minister, alluded to in the title, was probably the unfortunate marquis de Pombal. He certainly was unfortunate, perhaps guilty: while he curbed the exorbitant power of the church, he added to that of the crown; while he enlarged the minds of his countrymen by encouraging learning, and giving some scope to liberal enquiry, he is said to have fettered commerce by an odious monopoly. Yet, on the subject of his ministry, we have not much novelty; nor are the anecdotes numerous.

In other respects, the Adventures are interesting and agreeable. They are far removed from the common tract, and frequently above it. The language is nervous, but incorrect; in one or two instances the misplacing *will* and *shall* seems to shew that the author is not an Englishman; yet his judgment seems to be good, and his knowledge not inconsiderable: a vein of good sense pervades and embellishes these little volumes.

#### P O L I T I C A L.

*A Candid Review of Mr. Pitt's Twenty Resolutions. Addressed to the People of Ireland. 8vo. 2s. Debrett.*

Though political subjects of great importance ought always to be treated with the utmost degree of impartiality, there is too much reason to suspect, that in enquiries of this nature, the consideration of public utility is often sacrificed to the passions of individuals, and the common interests of a party. Actuated, however, as we are by no other view than that of examining faithfully the merits of literary productions, we are disposed to weigh the arguments both of those who have supported, and of those who have opposed the Irish propositions, without any deviation to either side.

In the introduction to the pamphlet before us, we are sorry to observe that the author betrays a design of exciting the Irish, to oppose the Resolutions in question. It would have appeared much more candid to have delivered his sentiments dispassionately, and to have left to the good sense of the majority of the Irish nation either to approve or reject them.

The author's observation on the Second Resolution is as follows.

'This Resolution contains the principle or basis on which the above regulation is intended to be carried into execution.—It is stated as a conditional bargain; offering on the one hand a full participation of commercial advantages to Ireland, whenever Ireland shall make a provision towards defraying the expenses of protecting the trade, &c. of the empire, in time of peace.—And the twentieth Resolution, which ought to be considered as a part of the second, declares what that provision is to be, and how it is to be secured.

'This

\* This Resolution is founded on an assumption which I positively declare to be false and inadmissible, viz. that Ireland enjoys no just right or claim to the participation of commercial advantages, and must therefore engage to purchase them by a compensation from Great Britain.—This is not only an inference, but the foundation of the whole plan, and by treating on such terms, Ireland would directly acknowledge the exclusive right of Great Britain to deny her that participation, without a compensation of an annual supply.

\* That Ireland ought to contribute to the defence of the trade of the empire, I am most ready to admit.—And she has ever shown an inclination to bear her share of the public expence even beyond her abilities.—My objection is to agreeing to pay that contribution as a purchase of what she has a right to claim on other grounds, namely, as a compensation for a participation of similar commercial advantages granted by her to Great Britain.—For

\* The only commercial advantages that are to be communicated to Ireland, by virtue of this act, are a permission to send her manufactures, and the importable produce of foreign states, or our own colonies, into Great Britain. It is not material to advert to the regulations to be adopted on this trade.—I only ask if Great Britain does not now enjoy the power of sending similar articles, and her manufactures into Ireland; and if she has not ever since the union of the crowns enjoyed this advantage?—

In these remarks, it is obvious that the author endeavours to bend the subject to his own prejudices; and that he might do this with the greater success, he very artfully observes, ‘it is not material to advert to the regulations to be adopted on this trade.’ But we must beg leave to contend, that an attention to the proposed regulations is a matter of the utmost importance; and in support of this assertion we may appeal to the conduct of both the houses of the British parliament on the present occasion. On what other account than for the purpose of establishing proper regulations, has so much time been employed in examining the petitions of the various manufacturers?

The author, in his remarks on the Fourth Resolution, appears likewise to indulge himself in a strain of misrepresentation. He insists, that were the propositions adopted, they would directly affect the independence of Ireland; but, by this assertion, he seems to lose sight of the reciprocity which it is intended that the legislatures of both countries should equally exercise with respect to commercial regulations.

In treating of the Ninth Resolution, the author professes a detestation of the idea that Ireland should be prohibited from a trade with the East Indies. But he ought to reflect, that this is a prohibition not peculiar to Ireland, since, excepting the capital, all the ports in Great Britain are excluded from enjoying the privileges of the East India Company.

According to this author, the people of Ireland never can be satisfied without a total rejection of the Second, Fourth, Fifth, Eighth, Ninth, and some parts of the Fifteenth and Sixteenth Resolutions. He certainly has done all in his power to intimidate the Irish, particularly the volunteers, to such a rejection; and we cannot, without expressing the strongest disapprobation, behold any writer on a great national subject, appeal to the passions of the uninformed populace, in preference to the legislature of the country. Such a conduct is evidently dictated by the worst of motives, and deserves to be reprobated by the opponents, as well as the abettors of the Resolutions.

*An Address to the King and People of Ireland.* 8vo. 1s. Debrett.

The author of this address holds, that the system contained in the Twenty Resolutions is inadmissible; and 'that the terms of it, on the part of the two contracting parties, viz. the parliament of Great Britain, and the parliament of Ireland, are of necessity as to the one, or as to the other, a surrender FOR EVER of those inherent rights which neither can or right FOR EVER forego.' The author of this pamphlet writes dispassionately; but his arguments are as *inadmissible*, in our opinion, as the system of Resolutions is in his own.

*Original Papers.* 8vo. 1s. Jarvis.

These Papers have so much the appearance of being genuine, that, with the concurring evidence of some additional circumstances, we cannot doubt of their authenticity. They consist of a Letter from the late Earl of Hardwicke to a near Relation, on the Subject of a Ministerial Negotiation in the Year 1763; and of a Letter from the Hon. Charles Yorke to the Rev. Dr. Birch. The letter from lord Hardwicke is dated Sept. 4, 1763, and contains an account of two conferences which Mr. Pitt had with a great personage at the Q——'s palace, relative to a new administration. At the former of those conferences, which was about ten days before, on a Saturday, every thing seemed to be in a fair train for a new ministerial arrangement; but, lo! at the conference on the subsequent Monday, this flattering prospect entirely vanished.

'Mr. Pitt likewise affirms, says the writer of the Letter, that if he was examined upon oath, he could not tell upon what this negotiation broke off, whether upon any particular point, or upon the general complexion of the whole: but that if the \*\*\* shall assign any particular reason for it, he will never contradict it.'

In the beginning of the Letter, we are presented with an account of the steps which led to the conferences above mentioned. As this part is strongly marked with the characteristics of a political negotiation, we shall lay before our readers an extract of it,

'I have

“I have heard the whole from the duke of Newcastle, and on Friday morning *de source* from Mr. Pitt. But if I was to attempt to relate in writing all that I have heard in two conversations of two hours each, the dotterels and wheat ears would sink before I could finish my letter. Besides, it is as strange as it is long, for I believe it is the most extraordinary transaction that ever happened in any court in Europe, even in times as extraordinary as the present.

“I will begin, as the affair has gone on, preposterously, by telling you, that it is all over for the present, and we are all come back *re infesta*.

“It began, as to the substance, by a message from my lord B—e to Mr. Pitt at Hayes, through my lord mayor, to give him the meeting privately at some third place. This his lordship (lord B.) afterwards altered by a note from himself, saying, that as he loved to do things openly, he would come to Mr. Pitt’s house in Jermyn-street, in broad day-light. They met accordingly, and lord B—e, after the first compliments, frankly acknowledged, that his ministry could not go on, and that the \*\*\*\* was convinced of it, and therefore he (lord B.) desired that Mr. Pitt would open himself frankly and at large, and tell him his ideas of things and persons with the utmost freedom. After much excuse and hanging back, Mr. Pitt did so with the utmost freedom indeed, though with civility. Here I must leave a long blank, to be filled up when I see you. Lord B—e heard with great attention and patience; entered into no defence; but at last said, “If these are your opinions, why should you not tell them to the \*\*\*\* himself, who will not be unwilling to hear you?”——“How can I, my lord, presume to go to the \*\*\*\*, who am not of his council, nor in his service, and have no pretence to ask an audience? The presumption would be too great.”——“But suppose his m—y should order you to attend him, I presume, sir, you would not refuse it.”——“The \*\*\*\*’s command would make it my duty, and I should certainly obey it.”

The Letter to Dr. Birch is dated October 9, 1762, and recommends, for good reasons, the erasure of a few words printed in brackets, in the doctor’s edition of Sir Francis Bacon’s Letters.

*Observations on the Jurisprudence of the Court of Session in Scotland.*  
8vo. 1s. Murray.

Much has been said, and much written, of the necessity of a reform in different departments of the state; but, if the representation of this author be well founded, nothing can require it so much as the mode of jurisdiction in the court of session in Scotland. According to his account, not only the jurisdiction of this court, but the mode of exercising it is indefinite. Instead of favouring the prompt decision of civil causes, it is calculated to protract them even to an unlimited period.

period. The forms of process being governed by no determinate rules, a field of endless litigation is left open to the lawyers, while their clients are involved in ruinous expences, and the judges are oppressed with the accumulated load of contradictory arguments, sufficient to demand the attentive examination of several months, if not of years. In a word, it appears to be a court so unhappily constituted as to obstruct the objects of jurisdiction, even under the dispensation of the most salutary laws; and it certainly calls aloud for speedy and effectual regulation.

*The Speech of the Right Hon. Charles James Fox on the Irish Resolutions, May 12, 1785. 8vo. 2s. Debrett.*

*Mr. Fox's Reply to Mr. Pitt, upon reporting the Fourth Proposition of the Irish System, May 31, 1785. 8vo. 6d. Kearsley.*

As a literary Review is not the channel for the conveying of parliamentary debates, our readers will not expect from us an account of either of those Speeches. To judge of the force of the arguments, it is necessary to be acquainted with those which were used by the opposite party; and in respect of rhetorical abilities, Mr. Fox's character is sufficiently known.

*The Debate in the House of Commons, on the Motion of the Right Hon. William Pitt, for Leave to bring in a Bill to amend the Representation of the People in Parliament. 8vo. 1s. Stockdale.*

This interesting debate brought the long agitated affair of a parliamentary reform to a crisis. For, though the press had groaned these several years with publications on the subject, we have not, since that period, met with one on either side of the question.

*A Political Psalm, for the Service of the Year 1785. 4to. 1s. Ridgeway.*

Below the notice of criticism.

## M I S C E L L A N E O U S.

*The Case of our Fellow-creatures the oppressed Africans. 8vo. 2d. Phillips.*

This is a serious and well-meant address on slavery. We have often had occasion to mention the subject, and have always borne our testimony against this inhuman practice. We wish therefore the greatest success to the exertions of this very benevolent Society of Quakers. We shall probably, at some future period, have an opportunity of showing, that it is not less expedient than humane.

*Heraldry of Nature; or, Instructions for the King at Arms. Small 8vo. 2s. 6d. Smith.*

This is a new mode of satire, or rather a new form of abuse. The idea promises entertainment; but the execution is miserably



ably deficient. The author should have described the men, and their striking characteristics, instead of aiming at their foibles. The best part of the work is the selection of the mottoes, and their translations; in which he discovers fancy and ingenuity. The motto to the marquis of B's arms is CLAM; but often, in his choice of these, he sinks into puns and false wit.

*The Reviewers corrected: or False Criticism analysed.* By W. Edmonstone, Surgeon. 8vo. 6d. Richardfon.

‘Ploravere suis non respondere favorem  
Speratum meritis.’

This complaint was a very ancient one, and complaints of this kind will always continue. Mr. Edmonstone's animadversions were excited by the criticism on his ‘Essay on the Prevention of an Evil injurious to Health, and inimical to Enjoyment,’ in the Monthly Review.

*Adventures of a Pincushion, designed chiefly for the Use of Young Ladies.* 24to. 6d. Marshall.

This is an instructive and amusing little book: the lessons are inculcated with great address, and they are strictly moral and just. It is a favourable prospect for the succeeding age, that the little books for children are so much improved in every respect.

*Essay to prove the Insufficiency of Subalterns Pay in the Army, &c.* Small 8vo. 2s. 6d. in Boards. Stockdale.

Nothing is more generally acknowledged than that the pay of a subaltern officer is really inadequate to his station. According to a calculation made by this writer, and which we think is far from being exaggerated, the almost unavoidable yearly expences of a subaltern officer exceed his income by a sum nearly equal to his pay. The author pleads the cause of the military officers with modesty; and has subjoined some sensible hints for more effectually recruiting the army.

*Practical Benevolence.* 8vo. 1s. Murray.

A well-written letter, addressed to the public by a universal friend, who offers his advice to persons of all denominations, in the most delicate circumstances of life. The conspicuous philanthropy of the author merits our warmest praise; and we heartily wish success to a plan so singular, benevolent, and gratuitous.

*Elements of Nature; or, Free Opinions sported in the interior Cabinet of Venus.* By Montaigne. 12mo. 2s. 6d. Peacock.

According to the compiler, this pamphlet includes the beauties of Montaigne; but he would have acted more ingenuously, to have called these extracts the Deformities of that agreeable author.

Eleven

*Eleven additional Letters from Russia, in the Reign of Peter II. By the late Mrs. Vigor. Never before published, With a Preface and Notes. Small 8vo. 1s. 6d. Doddsley.*

The Letters formerly published by this lady commenced with the year 1730, and terminated in 1739\* ; but all in the present collection bear the dates of one or other of the two years preceding the first of those periods. The late Mrs. Vigor was the daughter of the Rev. Mr. Goodwin, a clergyman of large fortune in Yorkshire, which, after her brother's death, devolved to her. She was married successively to three husbands ; the first of whom was consul-general to Russia, and the second was resident at that court. She died at Windsor in September last, aged eighty-four. Her understanding, which was strong by nature, she had cultivated both by books and an extensive commerce with the world ; and her vivacity was the delight of all who had the pleasure of her acquaintance. With these talents, she was eminently qualified for observation, as well as for communicating her ideas either by oral or literal intercourse. Her Letters, therefore, contain many curious particulars relative to persons of distinction at Petersburg ; and they are written with that agreeable ease which ought to be the chief characteristic of epistolary composition.

*Lectiones Selectæ ; or Select Latin Lessons in Morality, History, and Biography. By the Rev. John Adams. 12mo. 8d. Law.*

From the extreme facility of these Lessons, they are not calculated to convey the idioms of the Latin ; but they may be used with advantage by boys who are just beginning the study of that language.

*The Tea-Purchaser's Guide. Small 8vo. 1s. Kearsley.*

The author of this pamphlet delivers the common observations relative to the judging of teas ; and likewise the methods of qualifying any sort of tea, by mixing it with another. According to his information, great quantities of bad prize-teas are at this time in London, and are said to be the cause of the complaint so prevalent with respect to this commodity.

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\* See Crit. Rev. vol. xl. p. 165.



T H E

# CRITICAL REVIEW.

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For AUGUST, 1785.

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*Travels in the Two Sicilies, by Henry Swinburne, Esq. in the Years 1777, 1778, 1779, and 1780. Vol. II. 4to. 1l. 1s. in Boards. Elmsly.*

WE have now the pleasure to resume the narrative of this agreeable traveller, who, after his return from Puglia, devoted the cooler days of summer and autumn to excursions in the neighbourhood of Naples. This is a scene which has often been described by other authors; but every object receives fresh beauty from the imitative pencil of Mr. Swinburne. His first voyage was to the island of Capri, anciently called Caprea, about eighteen miles south of Naples, at the entrance of the gulf. Steep cliffs and grand masses of rock, he observes, gave it a wildness of feature which, as he approached, was gradually softened by patches of verdure, and clusters of white-houses.

The landscape round the place of debarking, says he, is composed of various trees rich in luxuriant foliage, cottages raised on terraces, a smooth strand with busy groups of mariners, painted boats drawn on shore, or dancing on the surge, villas peeping through the grove, and, to complete the scene, bold rocks projecting into the bosom of the deep. On a ridge between two rugged eminences, which form the extremities of the island, and rear their shaggy summits to a tremendous height, I discovered the cupolas and buildings of the episcopal city; at a distance it had the appearance of a considerable place, on a nearer view it dwindled to a village.

From the town I followed an ancient causeway to the eastern summit of Capri, where cliffs of stupendous attitude overhang the channel that separates the island from Cape Campanella. Though my eyes had long been accustomed to vast, as well as charming prospects, yet the view from hence is so extensive, grand, and beautiful, that it was impossible to behold it without emotions of surprise and rapture: at one glance I took in a range of coast exceeding one hundred miles in length, reach-

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reaching from Mondragone to Cape della Licofa. Within these bounds is comprised an assemblage of objects that few countries can boast of; before me lay several rich and populous islands; Naples, with all its hills and swarming suburbs, backed by the towering Appenine; Vesuvius pouring forth volumes of smoke; at its feet innumerable villages and verdant plains contrasted with purple lavas; immediately under me Minerva's Promontory advancing towards Capri, and dividing the Neapolitan bay from the semicircular basin of Salerno, at the bottom of which the sun-beams pointed out the white ruins of Pæstum.'

This island was polluted with the infamous pleasures of Tiberius Cæsar, who built upon it twelve villas, the ruins of some of which are yet to be seen. Vast numbers of stock-doves and quails are here intercepted in their annual flights, by means of nets laid across every break in the woods, or chasm in the hills. We are informed that eight years ago, in the month of May, forty-five thousand were taken in the course of one day.

Our author concludes his account of Capri with the following remark.

'This isle reunites such a variety of beauties and advantages, that it is a matter of wonder to me, why so few of our misanthropic countrymen resort to it; a man of an indolent philosophical cast would here be suited with a scene for meditation and solitary enjoyments; the temperature of the air, and the excellence of the fruits, would secure his health; and the delightful scenery around him would dispel his cares, and give an even cheerful flow to his spirits. An English gentleman of the name of Thorold, spent many years of his life here, at a charming retreat, which he had formed with every convenience the climate required, in one of the most agreeable situations upon the island. If I am not misinformed, he breathed his last, and was interred in this his favourite residence.'

The island of Ischia, formerly known by the names of Inarime, Arime, and Pithecusa, is likewise described by our author as a most desirable retreat. He observes, that for richness of soil, abundance of products, and beauty of situation, it may vie with the most celebrated spots on the face of the globe.

On the shore of Patria are some heaps of stones, the ruins of Liternum. This place was rendered venerable by the voluntary exile of Cornelius Scipio Africanus. About six miles eastward is the insulated rock, where stood the citadel of Cuma; the capital of a state which, as the traveller observes, ruled the seas before either Rome or Carthage were heard of.

'This rocky hill, says Mr. Swinburne, is the produce of an eruption, and hollowed into many spacious caverns, amongst which

which we look in vain for the grotto where the Cumaean sybil pronounced her oracles; that sanctuary was destroyed in the Gothic war. Agathias informs us, that it was scooped into the form of a temple, the roof of which served as a foundation for one of the principal towers of the fortress. When Narfes invested the citadel, he caused this rocky cover to be cut through in several directions, and then propped up with beams; as soon as every thing was in readiness for the assault, the wood was set on fire. Upon the props being consumed, the rocks gave way, and brought the walls down headlong with them into the temple; and on these accumulated ruins the imperial troops entered the breach.'

On landing at the canal by which the lake Fusaro discharges its superfluous waters into the sea of Ischia, the traveller was shown some ruins, said to be those of the tomb of Caius Marius. At the foot of the shelving promontory of Miseno, are also the scattered ruins of a city of that name; and the remains of a theatre are very apparent. A fine fragment of the marble cornice is yet left, to bear testimony to the elegance with which it was decorated in the rich luxuriance of the composite order. The channel where the fleet of Agrippa moored, has now, as Mr. Swinburne remarks, but one crazy cobble, stationed to ferry over travellers. He passed it to the Elysian fields, which are bounded on the north side by a small eminence covered with vines. The surface of the bank is hollowed into numberless caves and places of sepulture; and an ancient way leads from the ferry towards Capua, between rows of monumental buildings, which, from being filled with the ashes of the dead, are now occupied by living peasants.

Under the lofty headlands of the celebrated Baixæ, the sands abound with fragments rolled from the ruins; and some men employ themselves in the summer in dragging the bottom of the sea with small baskets. They wash the sand in several waters, and seldom fail of bringing up a cornelian or medal that repays them for their time and labour. Near the foot of Monte Nuovo, we are informed that the subterraneous fires act with such immediate power, that even the sand at the bottom of the sea is intolerably heated.

This entertaining traveller afterwards conducts us to the lake of Avernus, which he describes both in its ancient and present state. He justly observes that the change of fortune in this and the Lucrine lake is singular.

'In the splendid days of imperial Rome, the Lucrine was the chosen spot for the brilliant parties of pleasure of a voluptuous court; they are described by Seneca as the highest refinement of extravagance and luxury; now a slimy bed of rushes covers the scattered pools of this once beautiful sheet of water,

and the dusky Avernus is now clear and serene, offering a most alluring surface and charming scene for similar amusements.'

The next object of our author's attention is Puzzuoli, which, in very remote times, was the arsenal and dock-yard of the Cumæans. The ruins of its ancient edifices are widely spread along the adjacent hills and shores. An amphitheatre still exists almost in its original state, with a great part of the temple of Serapis. The latter is square, environed with buildings for priests, and baths for votaries. In the centre remains a circular platform, ascended by four flights of steps, vases for fire, a central altar, rings for victims, and other appendages of sacrifice.

Among the relics of ancient grandeur in this neighbourhood is the Campanian way, paved with lava, and lined on each side with venerable towers, the repositories of the dead, which are richly adorned with stucco in the inside. This road was executed by the order of Domitian; and of all the monuments remaining of that emperor, is perhaps the most honourable to his memory. Not far hence lies the Solfatara, styled by the ancients the court of Vulcan; with the lake of Agnano, on the verge of which are the sweating stones of San Germano, and the celebrated grotta del Cane. A phenomenon observable in this lake is its perpetual bubbling, with respect to which Mr. Swinburne informs us that he has discovered an additional cause.

'I now, says he, passed down to the lake of Agnano, which exhibits true elegance of landscape, without any of the bold features of wild nature; its waters are unfavourable to fish, being covered in many places with sulphureous slime; all the flax that is gathered in the vicinage of Naples is brought to soak in this pool, under a weight of stones, till it be sufficiently soft for beating; a putrid smell, occasioned by its fermentation, encreases the natural unwholesomeness of the air, and is often sensibly felt even in the city of Naples. By order of the police no steeped flax can be carried through the streets except in the night-time; and even then, the effluvia are so strong that I have sometimes been waked by them: the flax produced near the lake is in the highest estimation. These waters are said to bubble incessantly from the fixed air forcing its way through them; but I could discern another cause of this bubbling in the continual leaping up of a large fish or tadpole. This singular creature has two fore-legs, a fish's head and tail, and frequently is found full of spawn; their motions are so swift and frequent, that if I had not caught them by putting a net suddenly into the water, I should never have discovered the cause of the bubbles.'

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The grand and variegated prospects which now presented themselves to the traveller, whilst he moved along the bay of Naples, can only be conceived by those who have viewed that magnificent and beautiful landscape. At length he arrived in the city, of which he gives a particular account.

Faithful and agreeable delineation are not the only qualities with which Mr. Swinburne gratifies the taste of his readers; for he joins the information of history to the remarks of the traveller; and occasionally enriches the narrative likewise with philosophical reflections; of which, in this part of the volume, we meet with the following instance.

From the slight mention made of Naples by ancient writers we may infer that its inhabitants long lived in obscure tranquillity, a happy though not a glorious situation; for where no complaints are made, no disturbances heard of, peace and abundance may be supposed to reign. Great misfortunes as often as great successes raise nations to a rank in history that entitles them to the notice of posterity; victory and dominion did not, perhaps, procure to the Roman people a larger share of felicity than they would have tasted, had they remained the free but undistinguished possessors of their original confined territory; in that case their name would not have been pre-eminent in the history of the great revolutions of the world; but their blood would not have flowed in proscriptions, nor would their liberties have been trampled upon by emperors the most worthless of mankind. It is far from my intention to depreciate the value of generous ambition, and active spirit; on the contrary, I doubt whether any public prosperity can be lasting without military exertions: philosophical content and moderation may ensure to private men an uncommon proportion of that imperfect sum of happiness, which alone is within our contracted reach, but if they predominate long in national councils, will inevitably lull the state into pernicious apathy; every political body is so surrounded with rivals and enemies, and such is the necessity of motion in human affairs, that if they do not advance, they must retrograde. A people of philosophers, if such a one could be formed, must either sink rapidly into vicious indolence, ending in confusion and slavery, or very soon be reinvolved in the busy vortex of enterprize, which alone can preserve it from corruption.

The account of Naples is succeeded by that of Caserta, and the most remarkable articles which have been discovered in the ruins of Herculaneum and Pompeii. The entrance of Pompeii is near the quadrangular barracks of the Roman cohorts that composed the garrison. A portico runs round the court supported by pillars of stone, covered with stucco and painted. The troops, our author observes, seem to have been accommodated with every convenience, and even luxury; for they

had both a theatre and an amphitheatre belonging to their quarters. From an inscription lately dug up, says Mr. Swinburne, I find that the Pompeians had places of public entertainment, not unlike the modern ones in the suburbs of London and Paris.

The number of workmen now employed in uncovering this city is very small, on account both of the satiety of antiquities, and the difficulty of finding proper spots for the reception of the rubbish. Many projects of subscriptions have been proposed for carrying on these labours with activity, but hitherto none of them has met with the royal approbation.

The traveller continued his journey by Nocera and Salerno to the ancient Pæstum, celebrated by the classic poets for its roses. The wild rose which now shoots up among the ruins, is of the small single damask kind, with a very high perfume; and our author was assured by a farmer on the spot, that it flowers both in spring and autumn. The ancient town-wall is almost entire, and incloses an area about three miles in circumference. The gates are placed in the centre of each side of the quadrangle, and a great street may yet be traced in a line from the north to the south gate. Nearest to the south-wall is a quadrilateral building with nine columns in each front, and eighteen on each side. But at a small distance towards the north is the most capital building, a temple of the kind called pseudodipteros, having six columns in the fronts, and fourteen on the sides. The pediments and entablatures are almost entire.

‘This,’ says our author, ‘is one of the noblest monuments of antiquity we have left; though built in a style few modern architects will adopt, it may perhaps serve to inspire them with sublime ideas, and convince them how necessary to true grandeur in architecture are simplicity of plan, solidity in proportions, and greatness of the component members.’

We entirely join in opinion with Mr. Swinburne respecting the subsequent remarks.

‘Not many years are elapsed since Pæstum began to engage the attention of the literary world; the first publishers of its views inform us that an accidental visit of a painter to a town in the neighbourhood rescued these ruins from oblivion; but we are not therefore to suppose that Pæstum had remained unknown, buried deep in impervious forests, and hidden for ages from the sight of man; it certainly never was surrounded with wood; and between the walls and the sea, a bare sandy down reigns along the coast. The pillars of Pesto have long been, and are to this day, a landmark to sailors, and are seen, as I can witness, from every part of the extensive gulph of Salerno. I am sorry to destroy Mr. Brydone’s hopes that some magni-  
ficent



ficent heap of ruins will hereafter be discovered among the forests of Calabria; the situation of almost all its ancient Greek cities is ascertained; from my own knowledge, and the information of the natives, who are well acquainted with the recesses of their wildernesses, and by no means inattentive to the remains of antiquity. I may venture to affirm that there is not a shadow of probability that any discoveries of that kind can be made in Calabria. Pendofia and Tempfa are the only towns which antiquaries differ in placing, and neither of them was of such note, as to promise any very superb ruins, if by chance they should have remained concealed from all eyes to the present time.

The traveller proceeds afterwards to the island of Sicily, his account of which is prefaced with a general history. Landing at Palermo he took the earliest opportunity of paying visits, and delivering the letters he had brought from Naples to the principal people of the Sicilian metropolis. Most of those recommendations had come from persons of such rank, and such connections with those they were addressed to, that Mr. Swinburne entertained the firmest confidence of meeting with an agreeable reception in a city renowned for its civility to foreigners; but in this expectation he was disappointed. No notice was taken of the letters he presented; no civilities shewn, nor a single invitation given him to break bread under a Sicilian roof. To this general coolness he only makes two exceptions: one was the learned antiquary prince Lancellotti, of Torremusa, who paid great attention to his recommendatory introduction; and the other, monsignor Severino, of Naples, archbishop of the united sees of Palermo and Montreale.

Our author informs us, that from the sea Palermo exhibits a most noble spectacle. Its extensive bay is confined by a circle of mountains of various elevations and forms. It is walled round in almost a circular shape, and divided into four parts by two streets which intersect each other at right angles. Palermo is crowded with statues of sovereigns and tutelar saints, but most of them done by unskilful hands. No considerable Greek or Roman antiquities now remain; and the smaller memorials of ancient grandeur which have been preserved, are collected in one museum, in the great college lately directed by the Jesuits.

Having traced the progress of this agreeable traveller to Sicily, we shall reserve a farther account of the work for a subsequent Review.

*A History of the English Law. Vol. II. By John Reeves, Esq.  
(Concluded, from Vol. LIX. p. 439.)*

HAVING already given a cursory view of the principal changes expressly made in the law by the statutes of Richard II. Henry IV. and Henry V. we shall now proceed to mention the alterations tacitly introduced in the practice and construction of the law, during the same period.

Actions on the case became more common in Westminster-hall, and the limits of them were insensibly enlarged, so as to include not only the consequences of injuries actually committed, but to give damages for an injury sustained by the non-performance of any contract which the party ought to have completed. This was much to the advancement of justice, as no action of covenant could be maintained which was not grounded on a deed.

The criminal law continued nearly on the same footing as in Edward the Third's time. By the Year-book of the first of Henry the Fourth it appears, that the proceedings against a peer for capital offences were nearly the same as they are now.

While the kingdom was so divided into opposite parties, it is no wonder if many were convicted of treason without trial or examination. It is well for them who have lately pressed for reformation in all departments of state, that the law is somewhat altered from what it was when sir Thomas Haxey was condemned to die the death of a traitor, for having moved in the house of commons, that *economy* must be promoted at court; in order to which, he proposed that the court should not be so much frequented by bishops and ladies.

The commons, in the first of Henry IV. extorted a declaration from the lords, that they had a legislative authority in all statutes, grants, and subsidies.

The roll, however, was not always drawn up according to their instructions: upon which they remonstrated, in 2 Henry V. that as they were assentors as well as petitioners, statutes should be made according to the tenor of their petition, and not altered.

In the ensuing chapters we have cause to lament that Mr. Reeves did not pursue his former plan. In the reigns of Henry VI. and Edward IV. the common law received such improvements from the decisions in Westminster, that it may justly be called an æra in our legal history. The Year-books of these reigns are the mines from which lord Coke extracted great part of that treasure of learning, which he displayed to the world in his Commentary upon Littelton. All this matter is crowded into so short a compass, that any account we could

give of it would be but the abridgement of an abridgement, and we must refer our readers to the book itself. The character of Littleton seems to us to be drawn with much precision. We shall therefore insert it at length, as a more just and candid specimen of Mr. Reeves's *own* style and manner, than the *quotation* of a *quotation* from an old Year-book, which, as we before observed, has been already extracted, to assist the public in forming a judgment of the present work.

‘ Littleton was a judge of the common pleas, in the reign of Edward IV. and composed his book of *Tenures* for the use of his son, to whom it is addressed. It contains three books; the first upon estates, the second upon tenures and services (which two tended to explain more at large the principal subject of the old book of tenures), the third discourses of several incidents to tenures and estates. This little treatise has acquired more notice than any other book in the law; which is to be ascribed partly to the nature of the subject, and partly to the manner in which it is treated, and the great character of the writer when a judge.

‘ The learning of real property had, in the reign of Edward III. been cultivated with a minute attention: the period which had elapsed since that reign to the time when our author wrote, had produced many additions and modifications of it, till this branch had grown into a very refined system, constituting, in every respect, the most intricate part of our jurisprudence. These later determinations had rendered the old treatises of the law in a great degree obsolete. Bracton, though more full than any of the rest, being more ancient, afforded no light in that sort of questions which were now usually canvassed, and which had originated entirely since his time: still less was to be expected from Fleta, Britton, and the *Mirroure*, though of a later age. In this state of things, it was an undertaking much to be wished, that some one should explain, in a methodical way, the new learning that had arisen on the subject of tenures and estates. This our author has done, with a felicity which has placed him in a rank above all writers on the English law.

‘ If we enquire what is the excellence which has entitled the writer to so high a character, it will be found to be of a particular kind. It is not a beautiful arrangement of subject; not a remarkably apt division of his matter; not a strict adherence even to his own plan, by preserving a close connection between the matter and title of a chapter; in all which he is sometimes more defective than writers of inferior note. The excellence of Littleton seems to consist in the great depth of his matter, and simplicity of his manner; in a comprehensive way of thinking, and a happy method of explaining; with a certain significance and clearness of style, that is always plain yet expressive and satisfactory.

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‘ This author usually quotes no authority for what he advances: in this, however, he does not differ much from his contemporaries, who even in their arguments and opinions delivered in court, had not got into that practice of vouching authorities, which has obtained so much since. Whenever he has a point to handle which is not thoroughly settled, he generally states the different opinions on it, and then gives his own reasons for differing or agreeing with either: and where he does not deliver an opinion declaredly his own, the last is supposed to be that which he is inclined to adopt. This rational and candid way of treating every thing, added to the known abilities of the author, acquired him such confidence with posterity, that any thing out of Littleton has been taken upon that authority alone. Thus, the want of references, which at first might seem a want of authenticity, has in the end administered to the fame of this writer; as opinions, which otherwise might be vouched from an adjudged case, are now totally rested on the words of Littleton.

‘ The undiminished reputation which this author still possesses, is owing principally to the choice of his subject. The law of estates and tenures, as understood at the time of Littleton, is at this day the best introduction to the knowledge of real property; and, though great part of this volume is not now law, yet so intimately was the whole of this system connected, that what remains of tenures cannot be understood without a knowledge of what is abolished; and therefore the parts of Littleton which are now obsolete, are studied both with profit and pleasure. We may still say what the author pronounced of his work in another respect: “ Though certain things which are moved, and specified in the said book, are not altogether law, yet such things shall make thee more apt and able to understand and apprehend the arguments and reasons of the law.”

‘ Besides this, the law of tenures and estates has always been thought the most natural entrance into the study of the law in general; therefore this small volume became the first book which was put into the hands of the student; and while it was considered by practitioners and the courts as a book of the highest authority, it was at the same time the institute to English jurisprudence. Lawyers gave their earliest and latest application to the text of Littleton; every section and sentence was weighed, and every proposition considered in all its consequences; it was translated, commented, and analysed; and every method contrived to gain a complete knowledge of its contents. Perhaps no book, in any science so confined as the municipal laws of any country must be, has more employed the labours of the learned and industrious. A writer, who was himself one of the greatest ornaments of the law, and whose name never appears greater, than when accompanied with that of our author, furnished the world with a very copious and minute commentary

tary on this book; in which he has carried his attention to the import of every word so far, as to make interesting remarks on his very *et ceteras*. The fame of Littleton has not been confined to this island. As the Norman lawyers made Glanville a model upon which to form their *coustumier*, and give system to their jurisprudence; so a modern writer of that country has lately made a learned comment on Littleton, as the best help towards illustrating their own customs and laws.'

The reign of Henry VII. is a great constitutional period; he wrested the power from the nobles, which at last fell to the people. But as our author avoids such discussions, the history of the law in his reign is not very interesting. The attention of the king was principally directed to criminal proceedings, and almost all offences were made *fineable*; a circumstance which strongly marks the ruling passion of this politic prince—the accumulation of wealth. That very technical part of the law, the doctrine of uses, was refined upon with greater subtlety, especially as, by a statute of Richard III. they had become connected with the law of entails. The support given by the courts to the action of ejectment, has in the end entirely precluded the use of real actions; which did not merit such neglect. They seem perfectly adapted to this end, and for the decision of the several questions which could arise concerning real property. The process was certainly tedious, and full of useless formalities; but this might easily have been remedied. The method of deciding upon real property is at present utterly unintelligible to all except lawyers, and has given an air of mystery to a profession which is grounded on common sense, and must be supported by it.

We here take leave of a work which, if it had been finished as it was designed, we should not have hesitated to have called a great one. We must express a hope, however, that Mr. Reeves will soon feel the insufficiency of these motives which tempted him to desert his original plan, and complete the History of the Law in a manner which may make us forget that it was ever given to the world unfinished. Not indeed that we wish, in any degree, to be understood as entertaining an unfavourable opinion of the present publication: on the contrary, however inferior it may be to that which the author promised in his outset both to himself and his readers, it is even as it now appears, a production of considerable importance. *More* perhaps might have been done (though if we had not been taught to expect, we should probably not have required *more*); yet this in justice ought not to derogate from the merit of what is performed. The young student, as well as the  
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more experienced proficient in the law, may reap advantage from these volumes, where they will find a well-connected recital of all the ancient statutes, and an historical digest of all the fundamental doctrines contained in the treatises of our first law-writers, such as Glanville, Bracton, Fleta, Britton, and the *Mirroure of Magistrates*; authors, whose black-letter pages in barbarous Latin, bad English, and worse French, however venerable they may look, opportunely displayed upon a table, we believe to be neither so generally nor so attentively studied by modern lawyers as they deserve. The present attempt to render them more extensively known, entitles Mr. Reeves, in our estimation, to the thanks of all who wish well to the advancement of legal science. [Corresp.]

*Sketch of a Tour into Derbyshire and Yorkshire, including Part of Buckingham, Warwick, Leicester, Nottingham, Northampton, Bedford, and Hertford-shires. By William Bray, F. A. S. 8vo. Second Edition. 6s. in Boards. White.*

THE first edition of this *Sketch*, comprised in a half-crown pamphlet, has formerly been noticed in our *Review* \*. The work is now so much extended as to form a moderate volume in large octavo. To give a regular detail of the narrative, would be to relate the author's progress and observations through the whole of the *Tour*: and though this might perhaps be no disagreeable task, it is such a one as must be precluded by the necessity of accommodating the limits of our *Review* to a variety of other subjects. In performing this *Tour* the author has proceeded by Buckingham, Banbury, Edge-hill, Warwick, Coventry, Leicester, Derby, Matlock, Buxton, Sheffield, Leeds, Rippon, and Airedale; whence he returned through the wilds of Yorkshire, called Craven, and by Mansfield, Nottingham, Northampton, Woburn, and St. Alban's.

For the gratification of such of our readers as are unacquainted with the beauties of Stowe, we shall lay before them our author's account of those gardens, in delineating which he has chiefly followed the description of the late Mr. Whately.

\* In the front of the house, which stands on the brow of a gentle rise, is a considerable lawn, open to the water, beyond which are two elegant doric pavilions, placed in the boundary of the garden, but not marking it as such, though they correspond to each other; for, still further back, on a rising ground

\* *Crit. Rev.* vol. xlv. p. 159.

without the inclosure, stands the Corinthian arch, which is seen in the approach.

‘ I shall not attempt to describe all the buildings, which are very numerous, but shall mention some of the principal scenes.

‘ On entering the garden, you are conducted to the left by the two Doric pavilions, from whence the magnificent front of the house is full in view. You pass by the side of the lake (which, with the basin, flows about ten acres) to a temple dedicated to Venus, looking full on the water; and over a lawn, up to the temple of Bacchus, to which you are led by a winding walk. This last building stands under cover of a wood of large trees. The lawn, which is extensive, is bounded by wood on each side, and slopes down to the water, on the opposite side of which is the very elegant temple of Venus, just mentioned, thrown into perspective, by being inclined a little from a front view. Over the tops of the surrounding wood is a view of the distant country, terminated by Brill-hill, near Oxford; and Quainton-hill, near Aylesbury.

‘ From hence you cross the lawn by the front of the house, which is nearly in the centre of the gardens, dividing them as it were into two parts. In the latter division, the tower of the parish church, bosomed in trees, the body of it wholly concealed from view, is one of the first things which strikes the eye, and you are uncertain whether it is more than one of the ornamental buildings. Passing by it you enter the Elysian fields; under a Doric arch, through which are seen, in perspective, a bridge, and a lodge in the form of a castle. The temple of Friendship is in sight; and within this spot are those of Ancient Virtue and of the British Worthies, adorned with busts of various eminent men, and inscriptions, mentioning their particular merits. Here is also a rostral column to the memory of captain Grenville, brother of the late earl, who was killed in that successful engagement with the French fleet in 1747, when Mr. Anson took the whole of the convey. In the bottom runs a stream, which, with the variety and disposition of the trees dispersed over gentle inequalities of ground, make this a very lively and beautiful scene.

‘ Close to this is the Alder-grove, a deep recess in the thickest shade. The water, though really clear, is rendered of a dark blue colour by the over-hanging trees: the alders are of an uncommon size, white with age; and here are likewise some large and noble elms. At the end is a grotto, faced with flints and pebbles, in which the late earl sometimes supped. On such occasions this grove was illuminated with a great number of lamps, and his lordship, with a benevolence which did him honour, permitted the neighbourhood to share the pleasure of the evening with him and his company, the park gates being thrown open.

‘ The temple of Concord and Victory is a most noble building. In the front are six Ionic columns supporting a pediment  
filled

filled with bas-relief, the points of which are crowned with statues. On each side is a beautiful colonade of ten lofty pillars. The inside is adorned with medallions of those officers who did so much honor to their country, and under the auspices of his lordship's immortal relation, Mr. Pitt, carried its glory to so high a pitch in the war of 1755; a war most eminently distinguished by Concord and Victory. This temple stands on a gentle rise, and below it is a winding valley, the sides of which are adorned with groves and clumps of trees, and the open space is broken by single trees, of various forms. Some statues are interperfed. This valley was once flowed with water, but the springs not supplying a sufficient quantity, have been diverted, and it is now grass.

On the opposite side of this vale is the Lady's Temple, on an elevated spot, commanding the distant views. Below is a stream, over which is thrown a plain wooden bridge.

On another eminence, divided from this by a great dip, stands a large Gothic building, fitted up in that taste, and furnished with some very good painted glaſs.

'The Temple of Friendship is adorned with elegant marble busts of some whose friendship did real honour to the noble owner.'

In treating of Banbury, Mr. Bray observes that Puritans were always numerous in the town. 'Camden speaks of it as a place famous for cakes and ale; and when Holland translated his Britannia without his consent, he played him a trick: getting at the printer, he changed *cakes and ale*, into *cakes and zeal*, which alteration got Holland many enemies.'

The seat of lord Scarſdale, at Kedleston, affords our author a large subject for architectural description; but for an account of this magnificent building, as well as of Chatsworth, already well-known, and of Wentworth Castle, we must refer to the work; in which the reader will meet with an agreeable mixture of anecdote and topographical delineation, accompanied in some places with etchings.

*The Life of Cervantes: together with Remarks on his Writings, by Mr. de Florian. Translated from the French by William Wallbeck. Small 8vo. 1s. Bew.*

**M**R. Florian, we now use Mr. Wallbeck's words, will 'be found to have executed his task as translator very ably. And I think, when you have perused the Life of Cervantes and the remarks upon his writings, you will agree with me that the Frenchman has evinced no less good sense, than liberality and candour: and, if he is not quite a Rousseau or D'Alembert, he is a good writer, and no despicable critic.'

We have transcribed these words, because they are well fitted to characterise, this 'shadow of a shade,' the translation from



from Florian. If we change the name, the fable will suit Mr. Wallbeck and his work. In the dedication to the count of Lemos, our author seems not to know the meaning of the Great Bernard; but we must transcribe the note, to make the deficiency more generally known.

‘What sort of a work the “Garden Calendar” was, its title explains: but, I confess, I am at a loss to guess what Saavedra means by “The Great Bernard;” and the more so because Mr. De Florian has not thought proper to canonize it. I suspect, however, that it refers to that well-known mountain, called “The Great Saint Bernard,” on the confines of Switzerland and Piedmont; which is upwards of six thousand feet, perpendicular height, above the Leman-lake, and is covered with eternal snow. If Saavedra ever visited this mountain, or beheld only from a distance its towering summit, well might he deem it worthy celebration.

‘If I am wrong in this conjectural elucidation, which I propose with great diffidence, I shall think myself particularly obliged to any body who will be at the pains of setting me right, through the channel of the Reviews, Gentleman’s Magazine, or any other respectable periodical work. Possibly the Spanish edition of Cervantes’s Life, which I have no opportunity of consulting, may of itself be sufficiently clear.’

We have looked into the Life of Cervantes, in the splendid edition which is here mentioned, and perceive that, among the unfinished works, was one which they call *El Bernardo*; but we do not find the slightest information of its purport: and, at this time, we know not where to apply for more satisfactory information. Whatever the work was, it is probably lost.

The English reader is acquainted with Cervantes, as a satirist and a novel writer; but knows little of him as a dramatic author; so that we shall extract from this production the short account of his plays.

‘Whether the number of plays Cervantes wrote was twenty or thirty, is immaterial; for to judge of those which are lost by those which remain, we have no cause of regret. I have read through the eight he published with great attention; and not one of them is so much as tolerable. The ground plots are neither interesting in themselves, nor well wrought. We meet frequently with flashes of wit, but never with verisimilitude. Such are their general characteristics.

‘In the one which is entitled “The Fortunate Lecher,” the hero, in the first act, is the greatest rascal in all Seville; in the second he is a Jacobine monk, at Mexico; and is a pattern of piety. He has frequent contests with the devil, upon the stage; and always comes off victorious. Called in to pray by a woman at the point of death; one who had led a very profligate life; father Crux (for so he is called) exhorts her to confess; which she, despairing of pardon, refuses to do. The zealous confessor, to save her from consequent impenitency, pro-

proposes to make an exchange with her,—his merits against her sins. The bargain is struck; and a contract signed in due form. The woman confesses, and expires: angels appear to take away her soul; and the devil comes to lay in his claim to the monk: who, to his astonishment, finds himself grown all over leprous. In the third act, he dies, and performs miracles.

‘Such is the plot of a play written by the author of “Don Quixote:” and perhaps the best play he ever wrote.’

As a specimen of the notes of the translator we shall extract that which this account has suggested.

‘What an eccentric genius Saavedra’s was! Who would think it possible that the composer of so fine a dramatic story, as “Don Quixote,” could so deviate from all manner of beauty and order; and pen so execrable a farce! If it had not been published by himself, there is but one circumstance by which we could have guessed it to have been his: that is the boldness with which he has lifted his satiric hand against the all-sufficient clergy. Not, probably, that it was done in so direct, and unqualified a manner, as these outlines of the comedy might lead us to suppose; but by covert satire; by irony, if not finely imagined, at least so happily expressed, that it would bear the construction of obsequiousness, or even adulation. The spies, else, of that infernal tribunal, called the Holy Inquisition, would certainly have reported Saavedra. And yet, how gross must have been the ignorance, how rank the stupidity of those times, not to have detected the burlesque of such a representation!’

‘Taking the comedy in one sense, or rather one word of it, in (I fear) its only sense, literal or figurative, I wish that Cervantes had not been jesting; but had written it in good and sober earnest. The word which I advert to is “Crux;” which he has casually taken, for the confessor’s name. I do not affect to be over-righteous, (God—alas!—knows, how very, very far I am from that,) but I cannot, and who, that has the least sense of religion can, bear to see “the cross,”—that precious memorial of our redemption, applied as a fit name for a ludicrous character.

‘I marvel much how that word slipped from Saavedra’s pen; unless through careless haste. From his head, or heart, assuredly it never came: for, if ever writer of a work of humour took pains to inculcate religion, it was the author of “Don Quixote.” There is not a chapter in the book that does not abound in religious and moral precepts. And the hero of the romance, whatever other extravagancies he is guilty of, never forgets his God. Acquitting Saavedra, which I certainly do, of any intention of blasphemy, I would not have fixed the reader’s attention upon it, but by way of hint to writers in general, to be exceedingly cautious in the use of words, the injudicious application of which may, centuries after their death, bring their religious character in question.’

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*An Essay on the Theory of the Production of Animal Heat, and on its Application in the Treatment of Cutaneous Eruptions, Inflammations, and some other Diseases. By Edward Rigby. 8vo. 4s. sewed. Johnson.*

WE always attend on Mr. Rigby with pleasure; for we seldom separate from him without instruction. Even his mistakes are salutary lessons; and teach us to repress too great confidence in our own efforts. The work before us consists of two parts; which are more distinct than the author probably intended them to be; and if he fails in the one, yet as the other is not founded on, but rather loosely connected with it, the ruin will not be either general or fatal. The theory of animal heat has engaged the attention of many eminent philosophers; and, though each fees the oblivion into which his predecessors have fallen, the temptation is too strong to be resisted; the delusion too pleasing to be conquered. Like the fancied heroine of the Arabian Nights' Entertainments, though the daily brides had, each successive morning, been led to the scaffold, the honour of the contest, and the glimmering hopes of success, concurred to make her eager for the supreme dignity. Our readers will suppose, that our review of so many literary spectres hastening to condemnation, would give us no very favourable disposition towards Mr. Rigby's work, notwithstanding our avowed partiality for the author. Yet, as usual, we endeavoured to examine with caution, and determine with candour: as so many had wandered, one might now be right; and former errors might have contributed to direct a successor.

The last theory which had the smallest claim to the attention of the learned, was that of Mr. Crawford, which we reviewed in our forty-eighth Volume, page 181. The merit of the opinion rested on the evidence of the facts, and it cannot be expected that Reviewers should delay their accounts of experimental enquiries till they have ascertained the truth of the experiments. We applauded the author's industry, and waited for the result of other examinations. The principal work, in this line, was one by Mr. Morgan\*, who, with great acuteness and precision, examined every part of the author's reasoning; and his separate facts. There was much reason to suppose, that Mr. Crawford had observed and reasoned with too great haste: perhaps the author may have thought the same; for we have yet heard no reply, nor has the theory been re-published. We have given this little sketch chiefly to ob-

\* See Crit. Rev. vol. lii. p. 212.

serve, that the principle on which Mr. Crawford began is probably well founded : his errors were undoubtedly numerous, and ought to have been again examined. If the distinction between absolute or latent, and sensible heat, be established, it will then be only necessary to enquire, whether the change which the blood undergoes in the course of circulation, can make any alteration in its capacity to retain heat. If this be true, and the change is such as to lessen the quantity of absolute heat, which there is great reason to believe, the foundation is clear. The superstructure may be just or erroneous ; it may be rejected or retained ; for enough will be established. But it is time to proceed to the work before us.

Mr. Rigby supposes that heat is a body, and therefore capable of entering, as an ingredient, into the composition of other bodies. The substances which are conveyed into the stomach abound with this ingredient ; and he justly observes, that when its separation is the consequence of almost every decomposition with which we are acquainted, it is absurd to suppose, that heat should not escape during the decomposition of the substances containing it, in the stomach. Mr. Rigby employs his first section not only in proving his general conclusions, but in shewing how nature has attended to them in a variety of instances, and in what degree satiety and hunger, leanness and obesity, are connected with abundance or scarcity, with the more or less rapid escape of the heat which enters into the human system.

The great defect of every system on the subject of animal heat has been the want of observations, or rather of experiments, on the bodies of animals. The first circumstance, which seems to weaken the opinion of Mr. Rigby, is his supposing that there is one particular source of heat. If this were true, the stomach should be the warmest part, and the heat should gradually decrease till we arrive at the extremities. But, in the few experiments made on this subject, we find that this is not decidedly true. The mouth, the axilla, and the groin, raise the thermometer to the same height. The urine has no greater effect on it than a fistulous ulcer in the thigh ; and, in a rabbit, the thermometer, placed between the muscles of the leg, was at the same point with one inserted into the abdomen. These facts certainly support that opinion, which attributes the heat to a power acting at the same time in every part of the system ; and there are now two opinions of this kind, which deserve our attention ; the one, that it proceeds from the energy of the nervous power ; the other, which attributes it to the chemical change constantly going on in our fluids. If Mr. Rigby's opinion were true, it should be the best method

method of lessening the heat, to evacuate the contents of the stomach and bowels; but this effect of laxatives and emetics is very inferior to that of bleeding, even in small quantities, which increases the power of the digestive organs. The heat is indeed increased after a full meal; but it is not felt in the stomach: those, whose heat is particularly increased by digestion, feel it rather in the palms of the hands, and soles of the feet. Indeed every circumstance seems to show, that the heat is rather the consequence of a general change in the system, and attended with all the symptoms which accompany it, when excited by a more external cause. Again: the heat of the body is almost constantly the same in all ages and sexes, though the diet is materially different; and the diet, if it be alimentary on the one hand, and excess be avoided on the other, is found to make little variation. These extremes would alter the subject by inducing disease, and we are now speaking of health. We need not, at this period, enlarge on the great difference in the chemical properties of substances really alimentary: the matter of heat has been so lately the subject of our experiments, that we cannot decide on its relation to our different foods; but, from its connection with phlogiston, we may suppose that its quantity must be very various, though its effects in producing heat are uniform. The subject of diseases would lead us too far; but we should find in fevers of different kinds, some very striking objections to the opinions of our author.

We have freely given the chief arguments which have induced us to reject Mr. Rigby's opinion; but we are induced, by his particular desire, to consider the first as one of the least important of his various sections: yet we ought to add, that it contains some new and some ingenious remarks. The utility of them is in a great degree diminished, by the author's adopting an error of Dr. Priestley, that the nutritious principle is phlogiston; for he ought to have observed only, that the most nutritious substances are phlogistic. In fact, phlogiston is so far from being the nutritious principle, that it more commonly and abundantly appears among the excrements. The bile is an highly animalised and phlogistic fluid; but its great use is rather to prepare the crude aliment for absorption, than to nourish: it is again rejected, perhaps still more highly phlogisticated. Mr. Rigby, however, soon proceeds to the application of his doctrine.

Whether the philosophical reader will admit the preceding theory of the production of animal heat to be probable or not, the foregoing facts are certainly sufficient to prove, that a considerable quantity of heat is constantly generated in the animal body, and that some of it has a constant tendency to pass off

by the surface; that the regular escape of this matter depends upon such various circumstances, that it must be liable to occasional interruptions, and that in consequence of these interruptions, the surface of the skin must be sometimes overcharged with heat.

'The effect of this accumulation of heat from within, if we may be allowed to consider the fact simply, must be precisely the same as if an extraordinary quantity of heat were to be applied to the skin from without; and which is well known to be as follows: a small degree of heat, and which is not long continued, excites only an increased sensibility in the part; if a larger quantity, or if longer continued, it occasions a sense of burning, the part becomes red, is inflamed, and tumefied, perhaps, by the simple expansive power of heat; and if still more be applied, the circulation in the cutis is obstructed, and a decomposition takes place, which is attended either with the vesication or exulceration of the part.'

In this instance, which we may consider as a specimen of our author's reasoning, we suspect a considerable mistake; it is very doubtful whether the heat produced on the surface is a primary or a secondary effect; or more strictly, whether it is a mere evacuation of a superabundant principle, or the consequence of a very different evacuation. We suspect it to be secondary, because we can excite it by raising inflammation, without primarily increasing the heat of the system; by the milky juice, for instance, of some very acrid plants applied in a quantity, which so far from confining the heat of the part, contributes to lessen it by evaporation. We can lessen it by causes which, according to the author's system, ought to increase it; because they do confine the heat, viz. by the application of dry powders in erysipelas, by using flannel linings to breeches worn in riding. The one prevents the spreading, by really absorbing the cause of the eruption, viz. the acrid serum; the other prevents excoriation, by absorbing the perspirable matter. In most of the eruptions, from attrition, the inflammation seems to be first excited; and Mr. Rigby knows that the secretion from inflamed glands is always vitiated, and very generally rendered highly acrid. There is one fact, which, on this system, we are unable to explain, viz. the eruptions which arise on applying a cold cabbage leaf behind a child's ear.

But though Mr. Rigby seems, in our opinion, to have erred in the explanation of some phenomena, yet, in the more essential respects, his work is highly valuable and important. By diminishing the heat of the part, if the superabundant heat be really the cause of the eruption, we directly remove it; if it be only a concomitant symptom, all our powers employed

ployed in lessening heat are also sedatives, and oppose inflammation. It is a pleasing reflection, therefore, that we can ultimately agree; and we think his condemnation of poultices, ointments, and other bad conductors of heat, perfectly just; for coolers are not only sedatives, but to prevent the dissipation of heat, if we do not by the same means obviate its other effects, increases the inflammation.

Yet, in some of the cutaneous eruptions of children, which have been preceded by sickness, head-ach, &c. coolers are certainly precarious remedies; and we wish that our intelligent author had added some cautions respecting them. With regard to the small-pox, and miliary fevers, we fully agree with him. Free cold air, in the measles, is of more doubtful authority, and our author seems to hesitate in recommending it; but we fully agree with him in the propriety of using a tepid bath, the heat of which is somewhat below the heat of the skin: we suppose about ninety-two or ninety-four degrees of Fahrenheit.

In erysipelas and scarlatina, we believe cold to be highly useful; but when either disease is violent, and attended with putrid fever, we should suspect the propriety of cold applications in any very great extent, lest we bring on gangrene. In smaller degrees, cold will be one of the most powerful means of preventing it; and we presume it will be always necessary to use free cold air.

In the elephantiasis, the application of cold is probably more doubtful, because it is never attended with any very great heat, and its cause seems to lie beyond the power of external medicine. Of its use in the scald-head, we think more favourably, and shall insert a case in which it succeeded completely. After describing the disease, Mr. Rigby observes,

‘The subject of heat, at this time, particularly engaging my attention, it occurred to me, that this complaint might, possibly, be in some measure produced by an accumulation of it; at least, whatever was the cause of it, it appeared very probable that the large and increasing scab which covered the diseased surface, retarded the cure, on the principle of its preventing the natural escape of heat, it being, evidently, of such a loose texture, as to be a very slow conductor of it. I resolved, therefore, immediately to try whether keeping the part constantly moist with wet rags would not relieve it, by favouring the escape of heat from it; but as whilst the thick crust was interposed between the surface of the head and the wet rag, its influence could but be felt in a very small degree; I previously removed the scab, by an ointment slightly impregnated with a decoction of cantharides, it being composed of the unguentum epispasticum of the Edinburgh dispensatory, and two

parts of axungia; and the surface being now perfectly exposed, and in a state of digestion, I immediately applied a piece of linen cloth, soaked in water, not quite so cold as the air was: the disagreeable smell was immediately removed by this, and the child appeared more comfortable. I recommended the rags to be constantly wetted as they became dry, but to be removed very seldom, that the air might not be brought too often in contact with it. For a while the part looked much better, and seemed disposed to heal, but it not being kept so constantly wet as I could have wished, from an apprehension that the plan was attended with some danger of giving the child cold, the scabs again formed, and I was a second time under the necessity of removing them by means of the stimulating ointment; after which I prevailed upon the mother to consent to its being more frequently wetted, and which being accordingly done, the good effects of it became manifest in a few days, as the discharge of matter was totally suppressed; and though there was something like a crust formed by the thickening of that which exuded the first two or three days after the ointment was used, yet it was perfectly dry, and scaled off by degrees, though slowly, leaving the surface of the head, in the course of some weeks, perfectly cicatrized; after which I still thought it right to continue the wet rags; and when the skin appeared to be whole, I even made the water, in which the linen was moistened, more volatile, by the addition of a little rectified spirit of wine.

In all instances of spreading ulcers with foetid discharges, Mr. Rigby advises the practitioner to prevent frequent exposure to the air. Scalds and burns produce inflammation of the same kind as erysipelas, and the serous discharge is always highly acrid: perhaps the water, besides repressing inflammation from its coldness, may also dilute the discharge. The bladders are directed only to be punctured, that the skin may unite by the first intention.

In a spreading ulcer, attended with extraordinary heat, cold water was highly useful; and Mr. Rigby entertains sanguine expectations of its future utility. He remarks, that it could not act by cleaning the wound, because the sore was covered, and the cloth continually wetted by a sponge; but, as in scalds, it may have diluted the discharge, and lessened its acrimony. In the hernia humoralis and intestinalis, the use of cold is better established. We fully agree with Mr. Rigby in wishing to make it more general. In the other diseases we are happy to coincide in opinion with our author, viz. the ophthalmia, local eruptions, excoriations and mortifications of the extremities. We have passed over the anthrax, merely to make some particular remarks on it. We are persuaded that it is less local than is generally supposed; and seems to consist in a general stagnation of the mucus in the mucous follicles of the



the surface. Where these are more numerous, or where the fluids are subject to any particular interruption, the swelling and inflammation increases; and, as this obstruction occurs in old people, and those who are fat and have led indolent lives, the inflammation soon proceeds to gangrene. We are well convinced, therefore, that in the early stages, cold must be a powerful remedy; in the later ones, it is doubtful. We shall not at present enlarge on the foundation of our opinion; but would only recommend an examination of the mucous glands, in those affected with the true anthrax.

The author concludes with some remarks on the scurvy and obesity. The former is, he thinks, owing to a deficiency in the heat, the latter to its excess. In the scurvy, he has clearly shown that some of the causes are those which either prevent the production of heat, or accelerate its escape; but he has not shown that either is the primary or only effect. The theory of obesity would lead us too far. In the neighbourhood of Blackfriars, we were once present at a considerable contest relating to the width of the bridge; many arguments were used by the different opponents, and the dispute might have been long protracted, if one of the company had not stepped out and measured it. We shall not, therefore, extend our article on this subject, but recommend only the actual application of the thermometer. The highest healthy heat that we have ever observed was  $99^{\circ}$ ; but the person was remarkably thin. This, however, might have been from a peculiar constitution.

Mr. Rigby will excuse our particular and free examination of his work. It is not always that we proceed so far; but it is not always that we meet with works so deserving of our attention.

*An Historical and Chronological View of Roman Law. With Notes and Illustrations. By Alexander C. Schomberg, M. A. 8vo. 3s. 6d. in Boards. Rivington.*

**T**HAT the Roman Law, escaping from the fury of the Goths, and the commotions which afterwards destroyed the Eastern empire, should become the guide of the victors, and the foundation of the jurisprudence of many modern nations, has been attributed to the blind admiration which we usually entertain for every thing related to that vast empire. That the Goths, when rule was necessary, should have assumed laws already formed, or altered only in compliance with their most favoured customs, is easily understood: a fierce untutored nation could

more easily conquer, than govern an empire; and perhaps a less complete system might have received the same distinction. In more modern periods, a blind admiration may have contributed to recommend these laws to the nations of Europe; but the examination of successive ages would have removed the veil, and we should have no longer admired, what we had found remarkably defective. The continuance of the regard, therefore, which the Roman Law has enjoyed, must be considered as a debt due to its intrinsic merit; and, while the customs and polity of Rome continue objects of attention, while its language and its authors contribute to our instruction and entertainment, so long its laws will be remembered, were they not the foundation of our civil code.

It may be reasonably asked, from what sources the Roman law drew its numerous advantages: we must answer in the words of our very learned and able author.

‘What was figuratively said in praise of the Socratic school, that its venerable founder “had brought Philosophy down from heaven and introduced her into human society,” may perhaps with stricter truth be pronounced of those who first thought of applying the speculative wisdom of ancient Greece to political and forensic purposes. This was in the happiest manner effected by the Roman lawyers. For by constantly recurring to this source for principles of equity, to regulate the morals and direct the actions of their fellow-citizens, they laid the foundation of that intimate union, which in process of time took place between philosophy and legislation. They conducted her from the porch to the forum, delivered into her hands the sword of justice, and gradually reconciled her to the business and bustle of public life.’

We are well aware that some sceptics in modern times have endeavoured to show, that no formal embassy was ever sent to Greece for the purpose of obtaining those laws, which were afterwards styled the laws of the Twelve Tables. Mr. Schomberg has reserved this subject for his notes; and we think enough has been said to confuse the subject, not to elucidate it. The author of the three essays in the twelfth volume of *Memoirs of the Academy of Inscriptions*, Mr. Bonamy, has certainly rendered the embassy doubtful; but there are many authorities which incontestibly trace the Roman law to its origin in Greece, that country which, in the words of Pliny, ‘did not receive laws from their victors, but granted them, at their request.’ There are indeed many circumstances in the original history of this event, which may be styled legendary; and the whole seems to have been in a great degree obscured, by the conceits of subsequent civilians.

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As the source was clear, the water was not contaminated by subsequent impurities.

‘It should be observed also that the materials which compose this system were neither hastily collected nor rashly arranged. The foundation of the fabric was coeval with that of the city itself, but the superstructure required the labour of more than twelve centuries to complete it. In other words it was “the result of long attention and sober deliberation; conducted by lawgivers of great temper and philosophy; planned upon the fairest and most rational principles of humanity; shaped and moulded by comparative schemes of polity; matured by long experience; and lastly (by a revolution full of equity) as it was formed upon the best models of antiquity, so has it been honoured, illustrated, and copied by many states and people that followed after.”

In this Chronological View of the Roman Law, our ingenious author examines the foundation, and traces the additional superstructure, as occasionally raised, under its different titles. The whole is explained with great clearness and precision: in one or two instances, we own we suspected him of haste and inaccuracy; but the more closely he was examined, his accuracy was more evident. In this part of his work he illustrates the origin and progress of the laws of regal, consular, and imperial Rome, and marks their various stages of revolution and reform, during a period of more than twelve centuries. He purposes, in a second part, to relate the history of the revival of the Roman law, its connection with the feudal and canon law, its character and influence in the different courts and academies of Europe, together with the lives and writings of its most eminent professors.

From a Chronological History, it is not easy to select any part which will be agreeable or interesting to the reader; but more than one half of the volume consists of illustrations. These then, which are rather independent essays, arising from the subject, we shall next examine.

The first note is on the celebrated law of the Twelve Tables, and in it, the author has paid some attention to the system of the French academicians. He thinks that no more can be reasonably inferred from the three dissertations of monsieur Bonamy, than that the Twelve Tables did not consist merely of Grecian laws. Mr. Schomberg has not cited all the authorities which may be brought in support of his system; for this would require a volume, and the subject may now be supposed uninteresting. He mentions two common errors, chiefly to confute them: one, that these Laws were not written in verse; the other, that Cicero's work, ‘*de Legibus*,’ was not intend-

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ed merely as a commentary on them. The first rested on the use of the word *carmen*, which was variously applied; the other is contradicted by Cicero himself.

The second note is on some distinguished professors of the civil law at Rome. Mr. Schomberg very properly notices the Mucian family, and a few others. Cicero, notwithstanding some objections, was far from being indifferent, in our author's opinion, to the more confined study of the civil law; and successfully cultivated juridical learning. He certainly, in the whole course of his studies, or in his subsequent practice, did not confine himself to this science; but it is highly probable, that he was no mean proficient. He was a learned and acute lawyer; but he was also a vigilant magistrate, and an able philosopher. It is remarkable, that the Roman lawyers always mixed somewhat of the prevailing philosophy and their peculiar sects in their decisions. That of Zeno was the most prevalent; and, as our author justly observes, in his third note, that it almost excluded the Academic and Peripatetic philosophy from that line. The philosophy of the Porch was indeed more strict in its language, and more precise in its explanation and use of words, than that of the schools, so that we should feel its influence in that science, where the greatest exactness of language is necessary. This explanation is highly satisfactory, though their system not only allowed of, but enjoined public employments: to apply philosophy to public business was their favourite position. We entirely agree with our author, that a minute enquiry into the Stoicism of the civil law, would be an entertaining and curious work.

The fourth essay is on the meaning of the word *prætor*, whose decisions made a great part of the ancient jurisprudence. We shall select a part of this note, because it is highly useful; and by the inattention of some authors to the distinction which it contains, much confusion has arisen.

"If there be any truth in lord Bacon's maxim, 'as that law is ever the best which leaves least to the breast of the judge, so is that judge the best who leaves least to himself,' the Cornelian law, which made the annual edict of the prætor immutable, must be considered as an excellent institution. It is no uncommon thing to confound this annual perpetual edict (if I may use the expression), with the perpetual edict of Julian, or, as it is frequently called, of Adrian. Gravina's distinction is worth attending to, 'The prætor's edict (says he), as regulated by the Cornelian law, was called perpetual, because by that law the prætor was bound to adhere without variation during the year of his office to the rules he had laid down when he first entered upon it: but in the following year these rules were not considered as binding upon his successor, unless he chose

voluntarily to adopt them. Adrian's edict was called perpetual because it was not left to the will of any prætor to adopt or reject it, but was necessarily transferred together with the office, and was regarded by each succeeding magistrate as a code of invariable and perpetual authority\*."

The next object of attention is the high priesthood, which was an office of too much importance to be trusted in any other than imperial hands. One of its numerous privileges was the presidency of the sacred college, the repository of the jus pontificium, whose business related principally to adoptions, marriages, testaments, burials, oaths, vows, consecrations, digesting the annals, regulating the calendar, appointing the dies fasti and nefasti, and adjusting the forms of juridical proceedings.

The *lex regia*, which was first employed as a term in the age of the Antonines, but in reality was exercised without any appropriated title many years before, induces our author to speak of Augustus, and the means by which he acquired the various powers, usually lodged in the hands of the senate. The following remarks show the judgment of the author, and his political knowledge of that period.

"Perhaps the government of Rome, during the last years of Augustus, may be considered as something analogous to that of England, at the beginning of the seventeenth century, a simple and unmixed monarchy, whose popular assemblies were thought to form only the ornament of the fabric without being in any degree essential to its existence. At least this seems to have been a prevailing idea among the best writers of those times, who describe it as "a prerogative government, where book law in most cases yielded to *lex loquens*, and where whatever was done by the king, with the advice of his privy council, was looked upon as done in fact by the king's absolute power." A very striking description of the principal features of Roman polity, particularly of those new arrangements which had taken place under Augustus, between the senate, the emperor, and the council. There is therefore a manifest inconsistency in those writers who attempt to describe the constitution of the Roman state as immaterially affected by this revolution. They tell us that the image of the old republic is very discernible in the person of the emperor; that as he did not profess to be,

\* De Ortu, &c. cap. 38. The use of the word *perpetuum* in the sense in which it is here applied in the former case is not uncommon in the best writers. Cicero, more than once, has *oratio perpetua*. Cæsar, De Bello Gallico. lib. 7. cap. 57. *Palus perpetua*. And Terence in the *Hecyra*, act 1. scen. 2. v. 12. makes Philotus say

"*Biennium ibi perpetuum misera illum tuli.*"

In all these instances it signifies uninterrupted continuation, within certain bounds,

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neither in fact ought he to be, considered as absolute Sovereign of that mighty empire; that he held only a temporary, delegated power, which could be at pleasure resumed by those from whom he had received it, and that his power did not consist in his single will and authority as supreme, but was composed of the various species of duties and prerogatives annexed to the different offices in the republic, which instead of being separately exercised as formerly, were then united in the person of the emperor. But surely this very circumstance is sufficient to prove to us what was the nature and extent of his authority, and to convince us that (however artfully glossed over) the power of Augustus was as absolute and extensive as any which the most ambitious of his successors ever enjoyed. The following remark of lord Shaftesbury places this subject in so true a light, and is expressed with so much elegance, that I shall make no apology for subjoining it at length. It was the friendship of Mæcenas, which turned a prince, naturally cruel and barbarous, to the love and courtship of the Muses. These tutorettes formed in their royal pupil a new nature. They taught him how to charm mankind. They were more to him than his arms or military virtue; and, more than Fortune herself, assisted him in his greatness, and made his usurped dominion so enchanting to the world that it could see without regret its chains of bondage firmly rivetted. The corrupting sweets of such a poisonous government were not indeed long lived. The bitter soon succeeded: and in the issue, the world was forced to bear with patience those natural and genuine tyrants who succeeded to this spacious machine of arbitrary and universal power."

The next note is chiefly on the difference between the laws of the eastern and western empire. Those of the latter, in the most dissolute reigns, are founded on equity, and expressed with an elegant precision. This was owing to the emperor's trusting the legislative power to the civilians and council, who happily were either less subject to temptation, or better enabled to resist the general depravity.

The eighth note is a learned account of the different seminaries for teaching legal knowledge, and the disciplines observed in them. A great part of this note is new, and the whole is clear and well arranged. It has afforded us much instruction; and we think that the author might enlarge this outline with great advantage.

The ninth is on the language of the law about, and after, the age of the Antonines, when it was refined with singular care; for it still retained some of its stiffness, and the rust of antiquity. This note contains also some account of those celebrated civilians Papinian, Paulus, and Ulpian.

The next subject is on the fate of the civil law after the Gothic conquest. Our author supposes that it neither prevailed

tailed in its original purity, nor was quite lost: it more probably was gradually intermixed with the laws of the victors, and lost its value in proportion as it was contaminated by barbarous customs.

From the whole of what has been advanced, the following conclusions may, I think, be drawn with a tolerable degree of certainty. That during the fifth century, and prior to the existence of any written code among the barbarians, the Roman laws were generally admitted and considered by them as of very high authority: that they differed from the national institutions which the invaders brought with them into their new settlements, in having an absolute and universal influence, whereas the Gothic laws were merely conditional, and confined to some particular districts: that in consequence of those revolutions which happened in the sixth century, particularly the introduction of the Salic, Ripuarian, and Visigothic codes, the laws of Theodosius lost much of their authority, though the use of them was still permitted to the subjects of the empire dwelling in the provinces; and even the Goths themselves would frequently appeal to them, in preference to all other foreign laws, on points where their own were silent or indecisive: and that, notwithstanding the strong prohibitions under which they latterly appear to have laboured, it can scarcely be asserted that they were ever thoroughly extinguished; since the Gothic legislators, aware of their extraordinary excellence, transferred so large a portion of them into their own compilations, that they effectually preserved the spirit of the Roman law, though they debased its form, and nominally denied its authority.

The next note is on the temporary restitution of law and letters under Theodoric, and includes a slight sketch of his life. The two last contain some account of the decline of the Justinian code, its loss, and subsequent recovery; but our article is too far extended to enable us to enlarge on the subject.

We need scarcely add, that we think this a valuable compendium of the Roman law; it displays the elegance of the scholar, with the accuracy of the lawyer: we shall receive with pleasure the second part of the work.

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*Letters on the Elements of Botany. Addressed to a Lady. By the celebrated J. J. Rousseau. Translated into English, with Notes, and Twenty-four additional Letters, fully explaining the System of Linnaeus. By Thomas Martyn, B. D. 8vo. 7s. in Board. White.*

EVERY one who teaches, and every one who endeavours to study botany, will feel the want of an elementary treatise. The common elements are little more than nomenclatures, and the

the learner, who wishes to attain a science, finds himself in a labyrinth of words, of which he cannot see the end, or discern the use: Rousseau followed a different plan; and many lecturers pursue one, which resembles it. They begin with showing and examining the great families, or those natural classes, which the untutored observer could not fail of forming from the most superficial view.

What books can you recommend, that may enable me to acquire a competent knowledge of botany? is a question that has frequently been asked me. To the learned I can readily answer, the works of Linnæus alone will furnish you with all the knowledge you have occasion for, or if they are deficient in any point, will refer you to other authors, where you may have every satisfaction that books can give you. But I am not very solicitous to relieve these learned gentlemen from their embarrassment; they have resources enough, and know how to help themselves. As to the unlearned, if I were to send them to the translations of Linnæus's works, they would only find themselves bewildered in an inextricable labyrinth of unintelligible terms, and would only reap disgust from a study that is perhaps more capable of affording pleasure than any other. If I were to bid them sit down, and study their grammar regularly; so dry and forbidding an outset might discourage the greater number; and few would enter the temple through a vestibule of so unpromising an appearance. A language however must be acquired; but then it may be done gradually; and the tedium of it may in some measure be relieved by carrying on at the same time a study of facts, and the philosophy of nature. This seems to have been Rousseau's idea, and I have endeavoured not to lose sight of it, in my continuation of his eight ingenious letters.

These were the objects of Rousseau and his continuator, and they have attained them with great success. The elements of the science are explained with clearness and simplicity; the terms are so judiciously scattered, that they are learned with ease, while the student acquires information in the science itself; and the language, free and unembarrassed by affected or injudicious ornament, is raised above didactic dulness, by the addition of pleasing circumstances, not foreign to the subject. The system of Linnæus is considered as floral only, and we have not the slightest hint of the sexual distinctions: the words *andria*, and *gynia*, are supposed to refer to the parts of a flower, not to the organs of an animated being. We need not add, that this mode of explanation meets with our fullest approbation; not that we oppose the sexual system, but because it has no connection with the elements, and cannot always be explained with propriety.

The



The translation from Rousseau is executed with peculiar neatness, and the notes are intended to correct some mistakes, or to explain what may not appear clear. The eight Letters of this author extend only to the great families, with an Introduction, containing an exact, and, with the assistance of Mr. Martyn's notes, a correct history of botany. We shall select a part from Mr. Rousseau, which gives a proper view of his own plan.

‘ I comprehend, (*comprehend* is not the best word in this situation) that you may not be pleased at taking so much pains, without knowing the names of the plants which you examine. But I own fairly, that it did not enter into my plan, to spare you that little chagrin. It is pretended that botany is merely a science of words, which only exercises the memory, and teaches the names of plants. For my part, I know not any reasonable study, which is a mere science of words; and to which of these shall we give the name of botanist, to him who has a name or a phrase ready when he sees a plant, but without knowing any thing of its structure; or to him, who being well acquainted with this structure, is ignorant nevertheless of the arbitrary name which the plant has in this or that country? If we give our children nothing but an amusing employment, we lose the best half of our design, which is, at the same time that we amuse them, to exercise their understandings, and to accustom them to attention. Before we teach them to name what they see, let us begin by teaching them how to see. This science, which is forgot in all sorts of education, should make the most important part of it. I can never repeat it often enough, teach them not to pay themselves in words, nor to think they know any thing of what is merely laid up in their memory.

‘ However, not to play the rogue with you too much, I give you the names of some plants, with which you may easily verify my descriptions, by causing them to be shown you. For instance, if you cannot find a white dead-nettle, when you are reading the analysis of the labiate or ringent flowers; you have nothing to do but to send to an herborist for it fresh gathered, to apply my description to the flower, and then having examined the other parts of the plant, in the manner which I shall hereafter point out, you will be infinitely better acquainted with the white dead-nettle, than the herborist who furnished you with it will ever be during his whole life; in a little time however we shall learn how to do without the herborist: but first we must finish the examination of our tribes; and now I come to the fifth, which at this time is in full fructification.’

The tribes of plants, examined by Rousseau, are the Liliaceous, the Cruciform, Papilionaceous, Labiate, Ringent, Perispermate, and Umbellate, the compound, the fruit-trees, or the Ico-

Icosandria of Linnæus. The last letter is on the method of preparing a hortus ficcus.

Mr. Martyn, in the same familiar manner, examines the different classes and orders of Linnæus; so that a person must be very dull who, with this book only in his hand, cannot conquer a science, whose aspect is at first rugged and deformed, but whose very deformities will be found of the greatest use, and contribute to the pleasure which it is so capable of affording.

We shall take a specimen of our author's manner, with little choice, for there is little reason for a preference. We open at the Hexandria Monogynia, chiefly composed of the lily tribe; and we shall take that part of it which relates to some well-known flowers. We need scarcely observe, since it will be sufficiently obvious, that in our author's familiar, we had almost said careless, manner, there is a precision, which would add a credit to the most distinguished botanist. We have formerly remarked that a man of real science is seldom found loose and incorrect, in his lightest moments.

'The tulip and some others which I shall now present to you, agree with the lily in having naked, unprotected corols. The tulip, unbounded in the variety of colour, in the cultivated state of its gaudy flowers, has an inferior bell-shaped corol of six petals; and no style, but only a triangular stigma, fitting close to a long, prismatic germ. The species is distinguished by its short lance-shaped leaves, and its upright flowers, from the Italian tulip, whose flowers nod a little, have longer and narrower lance-shaped leaves, yellow corols never varying in colour, ending in acute points, and having a sweet scent. The common colour of the eastern tulip, in a state of nature, is red. This, when broken into stripes by culture, has obtained the imaginary value of a hundred ducats for a single root, among the Dutch florists.

'How different is the sweet, the elegantly-modest lily of the vale, from the flaunting beauty of the tulip! the pure, bell-shaped corol, is divided at top into six segments, which are bent back a little: and the seed-vessel is not a capsule, as in most of this class, but a berry, divided however into three cells, in each of which is lodged one seed: this berry, before it ripens, is spotted: I doubt not but that you have often searched for it in vain, because this plant seldom produces its fruit: the reason is, that it runs very much at the root, and increases so much that way, as almost entirely to forget the other. I have seen large tracts covered with it, in the remote recesses of woods, without a single berry; and the way to obtain them, is to imprison the plant within the narrow circuit of a pot, when by preventing it from running at the root, it will take to increasing by the red berry. This species is distinguished from  
Solo

Solomon's-seal, and others of the genus, by the flowers growing on a scape or naked stalk; it has only two leaves, which take their rise immediately from the root.

'The hyacinth is one of the most favoured plants of the florists. In the natural state, wherein you seldom see it, the corol is single, and cut into six segments; and there are three pores or glands, at the top of the germ, exuding honey. The species from whence all the fine varieties take their rise, has the corols funnel-shaped, divided half-way into six segments, and swelling out at bottom. This must not be confounded with the wild hyacinth or blue-bells of the European woods, which has longer, narrower flowers, not swelling at bottom, but rolled back at their tips; the bunch of flowers is also longer, and the top of it bends downwards. This is frequently found with white corols.'

We congratulate the English botanist on this valuable guide, which, with the Litchfield translation of Linnæus' System, will facilitate his access to this delightful kingdom. But we protest, with our author, against these Letters being read in an easy chair at home; they can be of no use but to those who have a plant in their hands.

'Botany is not to be learnt in the closet; you must go forth into the garden or the fields, and there become familiar with Nature herself; with that beauty, order, regularity, and inexhaustible variety which is to be found in the structure of vegetables; and that wonderful fitness to its end, which we perceive in every work of creation, when our limited understandings, and partial observations, give us a just view of it.'

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*An Attempt towards an improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By William Newcome, D. D. Bishop of Waterford. 4to. 10s. 6d. sewed. Robinson.*

AN endeavour to elucidate the twelve minor prophets is no less arduous than commendable, as they are generally allowed to be the most obscure part of the Hebrew Scriptures. The learned author briefly states the nature of those difficulties, and then enumerates the peculiar advantages which now offer themselves to the patient investigator towards ascertaining their sense, and understanding their allusions. He particularly mentions Dr. Kennicott's Collation of Hebrew MSS. as eminently useful, and 'forming an invaluable accession to all external helps.' Like bishop Lowth, in his translation of Isaiah, he has given a metrical form to his version on the supposition of its concordance with the poetical arrangement of the original. Like him, he seldom enters into any laboured

disquisitions concerning the scope and tendency of particular predictions, but chiefly confines himself to the faithful representation of the prophet's words—that most necessary basis for the illustrations and expositions of future commentators. His purport, likewise, after that judicious divine's example, seems to be, not only to render the meaning in a literal manner, but to preserve the form of construction, the peculiar turn and cast of the original, as far as the nature of our language will allow. And, in general, as Addison has observed, 'the Hebrew idioms run into the English tongue with a particular grace and beauty, and give force and energy to our expressions.'

'One design, says the author, of engaging in the present arduous province was to recommend, and, in a small degree, to facilitate, an improved English version of the scriptures; than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronised and executed. The reasons for its expediency are, the mistakes, imperfections, and many invincible obscurities of our present version; the accession of various helps since the execution of that work; the advanced state of learning; and our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.'

He then subjoins some directions how the plan for a uniform translation should be adjusted, and lays down various rules, to the number of fifteen, as necessary to be adopted in such an undertaking: these rules are elucidated by explanatory observations; and we do not apprehend that any exceptions can be possibly made against them. The accomplishment of the twelfth indeed, is, we believe, in the opinion of many, more to be wished than expected,—'The critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever. The translators should be philologists, and not controversialists.' We will, however, hope the best, and gladly subscribe our testimony to the author's candour in this passage, as we do to his ingenuity and soundness of judgment in others. In these rules he obviates some objections that might be made against the undertaking; and shews, as indeed the present performance sufficiently evinces, that if they are properly adhered to,

'A new version would be as simple, natural, and majestic, as beautiful, affecting, and sublime, as that in present use; with the additional recommendation of being more pure, exact, and intelligible. It is true, that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgment of the reasonable and well-informed. The real question

question amounts to this; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure; by enabling them to understand their bible better: and let all who can promote a work of such moment, consider this question with due seriousness and attention.

To give some general idea of the manner in which the author has executed his undertaking, we shall select the third chapter of Habakkuk, with notes on the six first verses annexed. The noble and animated address to the Almighty, which it contains, is scarcely inferior, in point of sublimity, to any passage in the royal psalmist: it is conceived, indeed, much in his manner; and a German commentator thus roundly asserts it to have been written in imitation of him. \* *Hæc oratio scripta fuit ad imitationem odarum Davidicarum: quod testantur voces in ea repertæ, odis illis peculiare; ut sunt † Sigionoth, v. 1. Selah, v. 3. Lamnassa, v. 19. Neginoth in eodem versâ.*

1 [A Prayer of Habakkuk the Prophet upon Shigionoth.]

2 O Jehovah, I have heard thy † speech;

I have

\* 1. A prayer—] The title seems a Jewish annotation of a later age: and the insertion of it interrupts the connection.

—Shigionoth] The word is probably derived from the Syr. שִׁגְיוֹן, *mutavit, variavit*: and thus may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.

2. —thy speech] Which thou hast communicated to me: c. i. 5—11. ii. 4—20. See Obad. i. 1.

—thy work] I have been struck with fear, because of the judgments denounced against Judah and Jerusalem: c. i. 5—11. ii. 4, 5, 8, 17: One MS. reads בְּפִעֶלְךָ, *because of thy work.*

"Jehovah, I have seen thy work." Dr. Wheeler.

He places רָאִיתִי over *seen*. 6. have *κατενόησα*: and in MS. Pachom. and ed. Ald. we find *Καίε, κατενόησα*.

—approach] Cappellus prefers the reading of 6. and Aquila: *ἐν τῷ προσεγγίζειν, ἐν τῷ παρῆναι*: בִּקְרִיב.

—thou hast shewn it] Cappellus ingeniously conjectures חוֹרֵן, *shew* it. I prefer חָיִיתָ, thou hast shewn it. 6. have *ζῶν*, which word represents חָיִיתָ. One MS. has at present חוֹרֵן, another perhaps חוֹרֵן, another חוֹרֵן, which reading Jerom also found. Kenn. diss. gen. 84. 13.

—thou makest it known] One MS. reads חוֹרֵינִי, *notum facies id.*

—thou rememberest] Observe the topics of consolation, c. ii. 4. 14: and the several woes denounced against Babylon.

† Hebr. *bearing*.

\* Crit. Sac. tom. iv. p. 6815.

† He translates the first verse, oratio Habaccuci canenda secundum odas quas *sigionoth* vocant; which he supposes derived from a word that signifies *errare*. It may, however, be observed, that the transitions in this chapter are less abrupt than in most other poetical passages of the prophetic writings.

I have feared, O Jehovah, thy work.  
As the years approach, thou hast shewn it ;  
As the years approach, thou makest it known.  
In wrath thou rememberest mercy.

- 3 God came from Teman,  
And the Holy One from mount Paran : [Selah.]  
His glory covered the heavens ;  
And the earth was full of his praise.  
4 His brightness was as the light :  
Rays streamed † from his hand :  
And there was the hiding-place of his power.  
5 Before him went the pestilence :

And

‘ 3. God came—] Bishop Lowth observes that this is a sudden burst of poetry, in the true spirit of the ode ; the concealed connection being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner ; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Præl. Hebr. xxviii. v. 3—7 contain a sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected ; and the diction is as splendid as the subjects.

‘ —Teman] First perhaps the name of an encampment, and afterwards of an Idumean city. Numb. xx. 21. Jer. xlix. 7. Job ii. 11.

‘ —Paran] See Deut. xxxiii. 2. A part of Arabia Petrea : Gen. xxi. 21.

‘ —Selah] See Pol. syn. Pf. iii. 6. render the word *ἡδύμεια*, which, says Suidas, is μέλος ἡμετέριον, cantus immutatio.

‘ —glory] On mount Sinai, and in the pillar of fire.

‘ —praise] On account of his majesty and power. Bishop Lowth, ubi supr. renders the word *splendour* ; and Green’s version is,

“ And his glory filled the earth.”

The verb *הָלַל*, in Hiphil, signifies *to shine*.

“ And his praise filled the earth.” Dr. Wheeler.

‘ 4. His brightness] 6 Ar. Syr. Chald. Houbigaant, read *וְהָלַל* *splendor ejus*. V. has *splendor ejus*. The *vau* may be considered as converseive of *הָלַל*, and may be omitted in an English translation.

‘ Rays] The verb *קָרַן*, signifies *to shine* : Ex. xxxiv. 29, 30, 35 : and a pencil, or cone, of rays, issuing from a point, diverges in the shape of a horn. See Deut. xxxiii. 2 :

“ From his right hand issued streams of light :”

the original word being *אֲשֶׁרֶת*, from *אֲשֶׁר* in Syr. and Chald. *is pour forth*. See the learned Dr. Durell’s note on the place. Twenty MSS. and one ed. read *וְקָרַן*, and rays.

‘ And there—] In the place whence the light proceeded he gloriously concealed his presence. Three MSS. originally, and V. Chald. read *שָׁם*, there.

‘ —of his power] Keri, many MSS. and some editions, read *עֲזָרָתוֹ*, or *עֲזָרָתוֹ*, *ἐκχούσας αὐτῶν*. 6.

‘ Capellus understands the verse of the lightning on mount Sinai ; but I rather refer it to the brightness which occasionally issued from the Shechinah. Ex. xvi. 7, 10.

‘ 5. —the pestilence] See Numb. xi. 33. xiv. 37. xvi. 46. It was occasionally inflicted on the Israelites for their guilt.

‘ —bathes

† Hebr. *to him from his hand*.

- And flashes of fire\* went forth after him.
- 6 He stood, and measured the land ;  
He beheld, and dispersed the nations :  
And the everlasting mountains were broken asunder ;  
The eternal hills bowed down :  
The eternal paths † were trodden by him.
- 7 Thou sawest the tents of Cushan ‡ in affliction :  
The § curtains of the land of Midian trembled.
- 8 ' Was the anger of Jehovah kindled against the floods ?  
Was thy wrath against the floods ?  
Was thine indignation against the sea,  
When thou didst ride on thine horses, and on thy chariots  
of deliverance ?
- 9 Thy bow was made bare,  
According to the oath unto the tribes, even the promise.  
[Selah.]
- 10 ' Thou didst cleave the streams of the land :  
The mountains saw thee and were in pangs :  
The overflowing of waters passed away :  
The deep uttered its voice :  
It lifted up its hands on high.
- 11 ' The sun and the moon stood still in their habitation :  
By their light thine arrows went abroad ;  
By their brightness, the lightning of thy spear.
- 12 ' In thine indignation didst thou march through the  
land ;

'—flashes of fire] *שֶׁשׁ*, *quicquid volando adurit et inflammat*. Cast. lex. *Ardor vibrans ac coruscus*. Schultens, on Job v. 7. See also Guffetius; who, by comparing Pf. lxxviii. 48, with Ex. ix. 29, collects that *שֶׁשׁ* has the nature of *שֶׁשׁ*, fire: but thinks it *id*, *quod in igne vehementiori sese vibrat*; *flamma rubens*. Lev. x. 2, Numb. xi. 1. xvi. 35. the Israelites were consumed by a fire which went out from Jehovah. And Lev. ix. 24. the burnt offering was consumed by a fire which came out from before Jehovah.

'6. —measured] Divided it out, like a conqueror. Pf. lx. 6. *Green*. 6. have *מִשָּׁלֵט*, and Chald. *מִשָּׁלֵט*, from *מָנַח*, *movit*. Hence Cappellus conjectures *מִשָּׁלֵט*; and Houbigant, *מִשָּׁלֵט*, *et concussit*, or, *מִשָּׁלֵט*, *et subiecit*. Possibly *מִשָּׁלֵט*, and moved.

'—dispersed] One signification of the Arabic root in Cast. lex. is *sparfit*, *disperfit*; and in Syr. Chald. Arab. the word signifies *defluxit*, *deidit*. It may therefore be rendered in Hiphil. *defluere*, vel *decidere*, *fecit*.

'—the nations] All who opposed his people; and particularly the seven nations.

'—mountains—hills.] This may be understood of cleaving the rock for water: Ex. xvii. 6: and of God's wonderful display of his power on Sinai, when the mountain shook. Ex. xix. 18.

'—eternal paths] Literally, God occupied the summit of the eternal mount Sinai; and led his people over the eternal mountains in Arabia Petrea. And this sense is preferable to the figurative one; that his ways, or doings, are predetermined from everlasting.

\* Hebr. *at his feet*. † Hebr. *were his*. ‡ Hebr. *under*. § Or, *tent-curtains*.

118 *An improved Version of the Twelve Minor Prophets.*

- In thy wrath didst thou \* tread the nations.  
 13 Thou wentest forth for the deliverance of thy people,  
 Even for the deliverance of thine anointed ones.  
 \* Thou didst wound the head out of the house of the  
 wicked :  
 Thou didst lay bare the foundation to the rock : [Selah.]  
 14 Thou didst pierce with thy rod the head of his villages.  
 They rushed as a whirlwind to scatter us :  
 Their rejoicing was, as if they should devour the poor  
 secretly.  
 15 Thou didst march through the sea with thine horses :  
 Through the heap of mighty waters.  
 16 \* When I heard thy speech, my bowels trembled :  
 At the voice my lips quivered :  
 Rottenness entered into my bones, and I trembled in † my  
 place ;  
 Because I shall be brought to the day of trouble,  
 To go up captive unto the people who shall invade us with  
 their troops.  
 17 \* But although the figtree shall not flourish,  
 And there shall be no produce in the vines ;  
 The fruit of the olive shall fail,  
 And the fields shall not yield food ;  
 The flocks shall be cut off from the fold,  
 And there shall be no herd in the stalls ;  
 18 Yet will I rejoice in Jehovah,  
 I will exult in the God of my salvation.  
 19 The Lord Jehovah is my strength ;  
 And he will make my feet like hind's feet,  
 And will cause me to tread on mine high places.  
 [To the chief musician on my stringed instruments.]

Whoever will compare our old translation with the above, must be convinced that it should at least be carefully revised and corrected; The style of it, which age has in some degree consecrated, and is possessed of a certain kind of dignified simplicity, cannot possibly be much improved; but its inaccuracies are too great and numerous, not to reflect dishonour on the present enlightened age, if something is not done by public authority towards the removal of them. Such an undertaking would lay the foundation for other necessary amendments in our church establishment; which, if conducted with candour and moderation, would tend to obviate the cavils of sectaries, and blunt the arrows of infidelity.

\* Hebr. *thresh.*

† Hebr. *under me.*



*Observations on the Importance of the American Revolution, and the Means of making it a Benefit to the World. To which is added, A Letter from M. Turgot, late Comptroller-general of the Finances of France: with an Appendix, containing a Translation of the Will of M. Fortuné Ricard, lately published in France. By Richard Price, D. D. LL. D. 8vo. 2s. 6d. Cadell.*

**I**F we have sometimes differed in opinion from Dr. Price, we have never questioned his candour and sincerity: if he has mistaken the proper means to attain his end, and, in that career, injured the country to which his first allegiance was due, he probably was influenced by a warmth of zeal for what might appear to him; the cause of virtue and innocence; a warmth that often misleads, and a zeal that frequently blinds the judgment. The cause of our disagreement is now at an end; and we can look on the United States as a new nation, in its infancy; on America as a new world, which requires to be fostered and instructed. In the discussions on this subject, we would wish to avoid all reasoning from events: the impartial pen of history will delineate the late scenes of war in different colours from those which either the warmth of enthusiasm, or the gloom of disappointment may employ; America will probably not appear the land of patriotism and virtue, nor England the haughty tyrant and unjust oppressor. If we exclude then, these little points, the *‘veteris vestigia flammæ,’* and look on the Americans with an impartial eye, as citizens of the world, we must allow a considerable share of merit to these Observations: they are often clear, candid, and judicious. The author, however, is not always able to avoid the extravagancies of speculative politicians; and in the management of his new Utopia, he seems to expect more than those who are acquainted with the natural depravity of mankind will allow.

Perhaps the author's title promises too much; for the great object of his precepts is to secure the happiness and prosperity of America. The *‘world’* in general may be benefited by their example; but it is not easy to say, how far his advice can be with advantage adopted in different states of society. Perhaps Dr. Price, in his fondness for this *new world*, having been engaged in rearing it; at the risk of *‘much abuse, and some danger,’* may have forgot that there is any other: we are sorry to have had reason for supposing that there was a time when, in the same enthusiasm, he forgot that he had a country. There is another oversight in this pamphlet. The United States are supposed to be exempted from the danger of wars;

since their vast extent of territory, its various soils and productions; will secure to them all their wants. Dr. Price is not aware of a powerful and jealous neighbour, on the southern part of the continent; he does not reflect on the temptations to an illicit trade; on the habits of some of the inhabitants of North America in this way, and their probable consequences.

It is a liberal and just maxim, that reason, properly regulated, will not mislead; and, on this foundation, Dr. Price allows the free liberty of discussion. But this is a dangerous topic. Reason is seldom well regulated; we know that improper propensities will often influence our opinions, and human wit is so subtle, that it can easily give the imposing appearance of demonstration to the most dangerous tenets. We will allow, that the delusive mask may be drawn aside by a judicious reasoner; but the contest is very unequal between reason and passion, between the cool philosopher and the eager libertine. At the same time, we are equally averse with Dr. Price, to any controuling power; and can only determine, that this liberty of discussion, though tacitly allowed, should not be encouraged: it should not be restrained by a civil magistrate; but those should not be urged to an examination who are unable properly to decide.

The will of Mr. Ricard was lately published in France, and conveyed by Dr. Franklin to Dr. Price, who justly observes, that 'the turn of humour in it undoubtedly renders it a composition not perfectly suitable to the other parts of this pamphlet.'—His grandfather gave him twenty-four livres, and, at the death of the grandson, it amounted to five hundred. This sum is directed to be divided into five parts. The first, with the accumulated compound interest, to be applied at the end of one century; the second at the end of two; and the last at the end of five hundred years. The application is particularly directed to useful and benevolent purposes. Among the destinations of the last sum, the testator has ordered the public debts of France and England to be paid. There is one devise that, for its benevolence and humanity, we must transcribe.

'I intreat the managers of these public work-houses to give the greatest encouragement to such trades as can be performed by women. This sex, so dear to all sensible minds, has been neglected or oppressed by all our institutions.—Seductions of all kinds seem to conspire against their virtue.—Necessity precipitates them involuntarily into an abyss of infamy and misery.—The low price which is set upon the labour of women is out of all proportion to the inferiority of their bodily strength: Let the public work-houses set the example of paying them better.

'There

‘There are in France many houses of correction where the misconduct of women is severely punished, but where in reality it is only suspended, mere confinement having no tendency to eradicate vice. Why should there not be one establishment where a young woman, conquered by temptation, and on the brink of despair, might present herself, and say—“Vice offers me gold: I only ask for labour and bread. In compassion to my remorse assist and strengthen me. Open an asylum for me where I may weep without being seen, expiate those faults which pursue and overwhelm me, and recover a shadow of peace.”—Such an institution exists no where—I appoint, therefore, a thousand millions towards establishing one.

‘The snares which are laid by vice for women without fortunes, would make fewer victims if more assistance was given them: We have an infinity of establishments for persons in the higher ranks of life which do honour to the generosity of our forefathers. Why have we none for this purpose?—I desire, therefore, that two thousand millions be employed in establishing in the kingdom a hundred hospitals, which shall be called Hospitals of Angels. There shall be admitted into each a hundred females of the age of seven or eight years, and of the most engaging forms. They shall receive the most perfect education in regard to morals, useful knowledge, and agreeable accomplishments. At the age of eighteen they may quit the hospital in order to be married; at which period they shall each be paid a portion of 40,000 livres. I mention this moderate sum because it is my wish that they be neither reproached for want of fortune, nor espoused from interest. An annual income of 2000 livres shall be given also to their parents. \* \* \* Except once in the year at a solemn and splendid procession, they shall rarely appear in public, but shall be constantly employed in their asylum in learning all that can render them one day excellent wives and mothers.

‘In order to fit them, in particular, for domestic œconomy, I desire that after they have been taught the most accurate ideas of expences of all kinds, questions be proposed to them from time to time, to which they shall be obliged to give answers by word of mouth, and also in writing; as for example—“If you had such or such an income, under such or such circumstances, how much would you appropriate to your table, your house-rent, your maintenance, and the education of your children? How many servants would you keep? How much would you reserve for sickness and unforeseen expences? How much would you consecrate to the relief of the unfortunate and the public good?—If your income depended either entirely or in part upon a transient advantage or a place which was not assured to you, how much would you expend annually? What sum would you reserve for forming a capital?” &c. &c. Prizes publicly given to the best answers to questions of this kind would constitute, in my opinion, an exercise equally engaging and more useful than

than the little comedies and novels with which young persons in the higher stations are generally entertained.

The whole will is extremely curious and entertaining. Need we add, that the author was a teacher of arithmetic? He endeavours to secure the performance of the different devises; but the whole is rather a lecture on the great power of compound interest, than a plan likely to be executed.

*Confidérations sur l'Ordre de Cincinnatus, ou Imitation d'un Pamphlet Anglo-Américain. Par le Comte De Mirabeau. 8vo. 5s. in Boards. Johnson.*

A Uthors have seized with eagerness on the independence of America, as the scene in which every visionary scheme, either of finance or government, may be realised. In this new world, the world which the French have aided the Americans to acquire, they have offered their assistance to govern: in this moment of liberty, their enthusiasm was eager to display itself; for it was supposed that enthusiasm, in favour of American liberty at least, might be allowed; but congress has looked on them with a cool suspicion, and the ardor of their efforts is found to be displeasing to their own rulers. The spark of liberty imported from America might be raised into an alarming conflagration at home. The present work, which probably on this account was published here, contains several pieces relative to this new kingdom, or rather this imperfect union of different states. The principal one relates to the new Order of Cincinnatus, which, under the appearance of a patriotic union of the defenders of their country, in our author's opinion, conceals designs hostile to its liberty. The number which composes this body cannot be less than ten thousand, as they have adopted the French officers who have served in America; and, since its first institution, have admitted honorary members. The count supposes, that this numerous society will join in every design; and, as the honours are hereditary, the slightest misfortune resulting from the union will be a rising nobility, a body of patricians, distinguished by the deserts of their ancestors, if not by their own. Perhaps there were really few more noble acts than Washington's resignation of his command: if it was inferior to that of Sylla, it was because 'he had borne his faculties more meekly,' and had less to fear from the mortifications of disappointed ambition, or the revenge of a mutilated party. The situations were in many respects similar; yet the same man is now president of this suspected society. The count de Mirabeau's address to him on this subject is animated and strong.— The day

day on which it was determined to admit honorary members, Washington, so great when he returned to the station of a simple individual,—Washington, the first citizen and benefactor of a people whom he had freed from slavery, wished to distinguish himself from *that* people! Why did he not see, that his name was beyond all distinction? Hero of the revolution which broke the chains of half the world, why did he not despise the dangerous, the guilty, the vulgar, honour of being the hero of a party?

In this language, the count examines the several rules which connect this famous society, or rather, if our author is not mistaken, this infamous confederacy; and it must be acknowledged that, in many parts of them, there are suspicious passages, either accidentally or designedly interspersed. But, though we allow the full force of the count's suspicions, the guilt may be in some measure evaded.—A successful revolution is no longer a rebellion, as an established heresy becomes a reformation; so that we must use the popular language on this subject, though the event has not in reality changed our former opinions.

Those who are most conversant with the politics of the American continent perceive that, instead of one empire, these new states are divided, jealous of each other, and each assuming the supreme power, with little regard to the authority of that body, which the urgency of impending destruction constituted, and which was supported during the common calamities. Another body, with some inherent power of its own, became therefore necessary, to connect the disjointed limbs, and to make a respectable whole of several insignificant parts. This probably would have been one effect of the new order; and it would have been a salutary one: that it was anticipated by several of the states, seems probable, from their opposition to its establishment. In its present situation, America may be a commercial nation; but it will be ever at the mercy of an intriguing or warlike prince. It can never be great, powerful, or even secure, except it be more perfectly united.

The next tract in this volume is the Letter of Mons. Turgot to Dr. Price. It contains, in our opinion, some trifling speculations on what America may be, and the steps which she ought to pursue; but little of consequence enough to induce us to analyse, or make any extracts from it.

Dr. Price's pamphlet, on the Revolution of America, and the Means of rendering it useful to the World, is next translated, with notes, by count de Mirabeau. The pamphlet itself we have already reviewed; and the observations contain about eighty pages. The first part of these is a commentary, the

the latter consists of notes on detached passages. The chief objects of the commentary are the degree of power to be allowed to congress, and the commerce of this new empire. On the necessary power, the count differs from our countryman ; but we apprehend America has already decided the question, by leaving its national assembly very little, and that little disputed. The destructive effects of commerce have exercised the powers of every superficial declaimer ; and our author, who deserves a superior title, is content to mix with the servile herd. ' Let the merchant, who builds his ware-houses, constructs vessels, and speculates in different attempts, prefer, if he pleases the gloomy calculations of the counting-house, to the sweet view of nature, the interesting riches of the country.—Do not disturb him : let his property be as sacred as that of others, let his liberty be inviolable under the protection of the laws. But he is an inhabitant, not a citizen of your empire. He has preferred the world ; when he chuses it he shall have a country. He will, at some period, convert his money into land ; and this change, favourable to your spirit and your manners, will be the ultimate ambition of all your inhabitants. Consequently, without violence, without restraint, without laws, prohibitions, or injustice, you will place in the highest estimation, this *innocent* and *fraternal* art of agriculture, which increases population, nourishes the spirit of freedom, supplies *defenders* to *their country*, *advice* to its *assemblies*, arbitrators of difference, friends of virtue, and, since riches must be regarded, *real* riches which may increase without danger, and whose contagion is by no means formidable.'—What a pleasing but delusive image, and how inconsistent with the views of the author's governors, who have kindled the flames of war in every quarter of the world, merely to extend its commerce ! Both extremes may be equally fatal ; but language as plausible and animated may be employed in the recommendation of commerce, properly regulated, which connects the most distant quarters of the globe, and forms one harmonious family of nations, separated by unfathomable seas, and trackless deserts.

The detached notes are on air balloons, for no work now can appear without some mention of these exhibitions ; on the representation of Great Britain in parliament ; and on the kind of commerce best adapted for the Americans. The two last subjects are not easily affected, either by the speculations of Dr. Price, his commentator, or reviewer. On the first, we may perhaps be indulged with a few reflections, since the count communicates to us the observations of a very respectable chemist and philosopher, the duc de Chaulnes.

Monf.

Monf. de Mirabeau expreffes his furprize, that the English fhould have ' paffed fo rapidly from the moft abfurd incredulity, and the moft inexplicable indifference on this fubject, to an unexampled enthufiafm for the moft ignorant pretenders.' It has indeed roused the indignation of many, and we have expreffed our's in very ftrong terms, that Mr. Lunardi, ' for having afcended in a balloon badly made, and indifferently filled, which would fcarcely have lifted him, if he had not difcharged all his apparatus, and changed his gallery, fhould have received greater honours than Cook ever experienced.' Blanchard, the rival of Lunardi, in his popularity, has not, in our author's opinion, higher pretentions to the honours heaped on him. The count's complaisance attributes the contempt of the English philofophers to the indignation felt, on feeing a plan, ' which fhould have been improved by f Silence and attention, transformed into a fascinating and childifh fpectacle.'—May we be allowed to add, that fome part of their inattention arofe from having forefeen difficulties, in their nature infurmountable, which would probably prevent the fcheme from being applied to any ufeul purpofe.

The duke's memoir contains a fhort hiftory of the different æroftatic globes, and the means of procuring the inflammable air defigned to fill them. He explains too, the propofal of that very intelligent académician, monf. Meunier. His balloon contains a little one filled with common air ; fo that, in the higher regions, when the inflammable air expands, it expels the atmofpheric air, which adapts the balloon to that ftate of the atmofphere into which it has arifen, and prevents the efcape of the more precious fluid. The common air is to be again fupplied, when neceffary, with a pair of bellows in the gallery. We ftrongly fufpect that this plan is, at prefent, theoretical : but the objections which we perceive to it are not infurmountable ; and it is probable that the machine may, in this way, be rendered more permanent. Perhaps the power of directing it is ftill wanting. The difficulties which we mentioned to this improvement, fuggelted themfelves alfo to the duke, and he is at laft reduced to the following expedient. As we know, fays he, that at different heights, the currents of air move in different directions, and, *as we can raife or lower the machine at pleafure*, we muft fearch for thefe currents which are favourable to our courfe. This is indeed a precarious plan ; but, in reality, our power over the height of the machine will limit the experiment, as we do not find that it can be exerted but at the expence of the materials. It feems not to have occurred to Monf. Meunier, the author of the above improvement, that, fo foon as his common air is once  
ex-

exhausted, it must be supplied from that rarefied stratum in which the balloon is, and consequently cannot contribute to sink it. We must then have recourse to, we fear, a weak expedient, the oar; or to the discharge of the ballast; in either way, the expedition must be soon at an end. The uses of balloons, described by the duke, are nearly the same as those which we have formerly mentioned. The steadiness of this machine cannot be sufficiently great, to take any good astronomical observation by its means; and we want not its assistance to draw the plan of a country.

We fear that the greater part of this work is splendid but delusive, plausible but erroneous. Time, and time only will draw off the veil, which different causes have spread over the political part of the subject: the philosophical will perhaps yield to the next fashion, which strongly engages the imagination.

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*Considerations on the Order of Cincinnatus; to which are added, as well several original Papers relative to that Institution, as also a Letter from the late M. Turgot, Comptroller of the Finances in France, to Dr. Price, on the Constitutions of America; and an Abstract of Dr. Price's Observations on the Importance of the American Revolution; with Notes and Reflections upon that Work. Translated from the French of the Count de Mirabeau. 8vo. 4s. sewed. Johnson.*

WE have given a general account of the work in the preceding article, and our present business is chiefly to examine the translation; for the additions are very inconsiderable: we have observed only two short notes which the translator claims as his own. From the comparison which we have been enabled to make, we cannot object to the fidelity of the translation; but we sometimes perceive an affected ornament, not warranted by the original. The language of the count, relating to the new order, is animated and indignant, though clear and precise: the translator frequently soars above him; and sometimes seems to be lost in the clouds into which he is raised. The most frequent fault, however, is want of neatness and simplicity; but it does not very often occur.

In our former article we have given a little specimen of the author's desire to bring back the age of innocence and seclusion; that each man may drink of his own wine under the tree which has produced it. With the destruction of commerce, public debts are also to be paid. In this manner he addresses the Americans; and we shall select the following paragraphs



paragraphs as a specimen of his observations, and of the translator's execution.

‘To speak without reserve. I cannot approve the arithmetical spirit which reigns throughout the chapter upon public debts. One reads of nothing but of millions, and of the means of increasing them; of growing interest; of a produce, which in a few years doubles its capital, triples it, multiplies it to a degree which I had rather admit without investigation, than pore over the disgusting calculation . . . . . Why this dazzling display of gold before the eyes of the sons of freedom, and the cultivators of a land favoured by heaven? What avail the means, whether real or imaginary, of becoming rich and corrupted, where the only object to be pursued, is to establish the reign of virtue and happiness? . . . . . Your debt, my friends, amounts to nine millions. Pay it quietly, gradually, without any extraordinary effort, by judicious contributions levied upon the land-owners; deny yourselves, for a time, some of the comforts of life. That sacrifice will be the price of your liberty: can it then be burthensome to your brave and generous minds? Let every public service be discharged by yourselves; let the contribution diminish in proportion as the debt is discharged; and let the funds which the confederation will no longer stand in need of, be applied in the cultivation of your fruitful soil, which will pour into your hands those pure treasures, for which you will have only Providence to thank.

‘It is, alas, next to impossible, for the most just and enlightened understandings, to keep entirely clear of the prejudices which surround them. It is from England that you are addressed; it is from England that you are advised to establish a permanent credit, and to form a continental patrimony for the United States.’

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*The Book of Seven Chapters. Containing a New System of National Policy. With a Postscript on Parliamentary Elocution, and an Utopian Scheme for the Confederation of the Rev. Mr. Wywill. 8vo. 3s. sewed. Baldwin.*

SUCH is the multiplicity of subjects in this little volume, that it would be tedious to enumerate the particulars. The author therefore has treated them with proportionable brevity, and in general, likewise, with force of argument. In regard to political principles he is no less commendable than for the apparent zeal which he discovers in favour of the national interests. He is every where an enemy to ministerial disingenuity, as well

well as corruption ; and though neither his opinions nor arguments have any title to novelty, they are, for the most part, not only well selected for the purpose of illustration, but are calculated for establishing just ideas respecting objects of importance to the public.

We shall lay before our readers this author's sentiments on taxation, remarking only that the same principles, and even observations, have been frequently made by other writers.

' The proper objects of taxation in every state are avarice, pride, vanity, fashion, folly, caprice, pleasure, indulgence, superfluities, and superabundance. These, in a kingdom abounding with affluent individuals, afford an ample field for taxation ; and, where extreme taxation is become unavoidable, until these sources are exhausted, the necessities of life should remain untouched. The idea, that they are not productive, is false. I am very certain that under proper management they would prove more certainly efficient, and much less liable to evasion, than taxes on necessities. If this be doubted, let them be successively tried as superfluous taxes, and remain unappropriated until the product of each be determined : let them then, in succession, supercede the tax on leather, on candles, on soap, and many other old taxes, which were imposed by ministers who in raising money lost sight of every consideration, except that of producing the sum required.'

' All taxes on raw materials, in a manufacturing country, are wonderfully absurd. Taxes on land or water carriage are no less preposterous. But one of the most oppressive taxes on manufacturing towns, is that which was designed for their relief, and from which government reaps no advantage. I mean the enormous assessment of two millions per annum for the maintenance of the poor ; a tax on the industrious for the support of idleness ; a mistaken, misapplied charity, which renders every manufacturer a spendthrift. Depending for subsistence on the relief which he has a right to demand from the parish, he is careless of futurity, and never dreams of accumulating the smallest sum for himself or family, in case of sickness, decrepitude, or want of employment. The legislature hath so effectually provided for his necessities, that he thinks it useless to take any care of himself.

' To those who have bestowed but a cursory attention on this subject, it must appear very extraordinary, that in our most flourishing manufacturing towns, where the industrious poor are best paid, and most constantly employed, the rates for the support of indigence should be most oppressive. But the enigma is easily solved, when we consider, that the benevolence

violence of the legislature hath made it unnecessary for the poor to provide against future distress.

From the manufacturers of woollen cloth in the west riding of Yorkshire, we learn, that, when corn is cheap, they frequently find a difficulty in executing their orders from abroad; for the spinners, who make it a rule to earn no more money than is sufficient to supply their necessities, will labour four, five, or six days in the week, according to the price of provisions.

The manufacturers at Norwich, Leeds, Hallifax, Sheffield, and Manchester, tell us, that their best hands constantly make Monday a holiday, and by those of Birmingham, I am assured, that the generality of their people seldom settle to work until Wednesday morning. Here then is a loss to the nation and to the workmen themselves, of one-third of what ought to be the entire produce of their labour. This loss to the nation amounts to a very large sum. But the loss to each individual workman is proportionably much greater; for, to the loss of two days wages in every week, we must add the money spent in liquor during these two idle days, which may be fairly estimated at the earnings of one day, at the very least: so that there remains, for the support of himself and family, exactly one half of what he would earn if he could be satisfied with one day in seven for relaxation and amusement. But this habitual dissipation is productive of a still greater injury to the community; it impairs his strength, diminishes his years of utility, and brings him prematurely on the parish, without a single farthing in store for the support of his wife and children.

Let us now suppose that every labouring manufacturer, in full employment, were compelled by a general law to leave, in the hands of his employer, the wages of one day in every week, to be appropriated to the maintenance of disabled or superannuated workmen and their families. Let these sums be paid weekly to a receiver-general of every parish. Would there be any thing inequitable or unjust in such a law? Would it not, on the contrary, relieve many of the inhabitants of manufacturing towns from a very heavy and a very inequitable tax? Would it not, by easing these towns of enormous poor-rates, enable them to lower the prices of their goods? and would it not finally prolong the lives of many useful individuals, and render them much more valuable members of society?

The author of this small volume may be compared to an industrious bee, that collects the sweets of various flowers to  
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deposit them in its own little granary. Whether, though an avowed enemy to Machiavelian principles, the uniform and distinct appropriation of his sympathetic affections and antipathies ought to excite any suspicion of his sincerity, we shall not determine: but it is observable that while he devotes all his honey to the present, he invariably aims his sting at the last administration.

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*The Life of Thomas Cranmer, Archbishop of Canterbury. By William Gilpin, M. A. 8vo. 3s. 6d. in Boards. Blamire.*

THE character of archbishop Cranmer has been equally the subject of exaggerated praise, and undeserved censure. At the time in which he lived, party spirit was furious and inexorable. The Papists looked upon the Protestants with a malevolent aspect; and the Protestants, on the other hand, dreaded and detested the Papists. Cranmer, as archbishop of Canterbury, occupied a station, which exposed him to every storm; and, in that situation, it was not in the power of human foresight or prudence to avoid the odium of contending zealots. His rigour and his lenity were to the one party or to the other equally obnoxious. And if he temporized on some occasions, as he certainly did, he was accused of a criminal flexibility. He had undoubtedly his frailties; but they were frequently caused, and more frequently aggravated, by the malignity of his opponents. If we view him with that candour, which is due to human nature, we shall not easily find a more respectable character. His virtues so far outweigh his failings that, on the whole, we may esteem him one of the first persons of the age in which he lived.

The excellent author of these memoirs seems to have discriminated the lights and shades of his character with great accuracy and judgment. He very properly censures his indelicacies and improprieties of conduct, and particularly his intolerant principles.

His reflections on the story of Joan Bocher and George Paris, are liberal and manly, becoming the character of an historian in this more civilized and enlightened age.

Joan Bocher and George Paris were accused, though at different times, one for denying the humanity of Christ; the other for denying his divinity. They were both tried, and condemned to the stake: and the archbishop not only consented to these acts of blood, but even persuaded the aversion of the young king into a compliance. "Your majesty must distinguish (said he, informing his royal pupil's conscience) between common opinions, and such as are the essential articles of faith.

faith. These latter we must on no account suffer to be opposed."

'It is true, these doctrines, especially the latter, in the opinion of the generality of Christians, are subversive of the fundamentals of Christianity. To deny the divinity of Christ seems to oppose the general idea, which the scriptures hold out of our redemption. On the other hand, many particular passages, which describe the humanity of Christ, seem to favour the doctrine: and some there are, who hold it even in this enlightened age. At worst, therefore, we must consider it as an erroneous opinion. To call it heresy, when attended with a good life, is certainly a great breach of Christian charity. Is it not then astonishing, that a man of the archbishop's candour could not give it a little more indulgence? If any opinions can demand the secular arm, it must be such only as lead to actions, which injure the peace of society. We are surprised also at seeing the archbishop so far depreciate his own cause, as to suppose that one man incurred guilt by acting on the same principles which entitled another to applause: and that he who in the opinion of one church, was the greatest of schismatics himself, should not even in common justice indulge, in all the more speculative points of religion, toleration to others. Nothing even plausible can be suggested in defence of the archbishop on this occasion; except only that the spirit of popery was not yet wholly repressed.

'There are, however, among Protestant writers at this day, some who have undertaken his vindication. But I spare their indiscretion. Let the horrid act be universally disclaimed. To palliate, is to participate. With indignation let it be recorded, as what above all other things has disgraced that religious liberty, which our ancestors in most other respects so nobly purchased.'

The execution of this celebrated reformer filled up the measure of the enormities practised during the reign of queen Mary. His biographer gives this account of his behaviour at the stake.

'Having concluded his prayer, he rose from his knees; and taking a paper from his bosom, continued his speech to this effect.

"It is now, my brethren, no time to dissemble. I stand upon the verge of life—a vast eternity is before me.—What my fears are, or what my hopes, it matters not here to unfold. For one action of my life at least I am accountable to the world—my late shameful subscription to opinions, which are wholly opposite to my real sentiments. Before this congrega-

‘ VI. The Scripture language, concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such, as to lead us into the thought, that they are comprehensive of mankind universally.’

It would carry us beyond our limits to mention those passages of Scripture, by which he endeavours to prove these propositions; and he himself desires, that they may be considered not singly, but in connection. We must therefore refer the inquisitive reader to his work at large.

However, notwithstanding all that he has offered, in proof that the final salvation of all men is a doctrine of the Bible, it ought not to be received as such, unless the contrary evidence can be fairly invalidated. He has therefore examined and answered all the objections which lie against the truth of the foregoing scheme.

The first and principal objection is derived from the words *everlasting, eternal*, and other similar terms, which are used in Scripture to point out the duration of future torments. This our author easily removes by demonstrating, that these words are often used by the sacred writers to denote a duration which is longer or shorter, definite or indefinite, according to the nature of the subject to which they are applied.

The Scriptures, as our author observes, expressly declare, that the wicked shall reap corruption; that they shall be destroyed; that they shall perish; that they shall undergo death; and that this death which they shall suffer, is said to be the second death. ‘ And it is remarkable that this second death is spoken of as that which shall be effected by the fire of hell.’

His notion of the second death is this: ‘ The souls of wicked men will, at the resurrection, be again related or united to particular systems of matter, adapted by the wisdom of God, to render them capable of communication with the world, in which they shall then be placed. They will become fitted for sensations of pain, more various in kind, and greater in degree, than at present; which yet they will be able to endure for a much longer continuance. But in time, the torments they must suffer will end in their death; that is, the dissolution of union between their souls and bodies; upon which they will have no more concern with that world, than they have with this, upon the coming on of the first death. Afterwards their souls, in ‘God’s time, shall be united again to their respective bodies, and thus be put into another state of discipline, till they are prepared for final and everlasting happiness.’

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If, however, the foregoing scheme should be found to have no truth it, and the wicked are sent to hell as so many incurables, the second death, our author conceives, ought to be considered as that, which will put a final period to their existence.

If it should be said, that it will tend to encourage wicked men in their vices, to be told that their future torments will have an end; the author obviates this objection by several considerations; particularly by the following observation:

• It must argue the greatest folly for men, rather than not proceed in their vicious courses, to choose to undergo unutterable pains for a long duration, God only knows how long, when they might, by approving themselves faithful subjects in the kingdom of Jesus Christ, pass, without suffering these pains, into the joys of the resurrection world. And this folly will rather deserve the name of madness, if it be remembered, that they must cease from being wicked, before they can possibly be fixed in final happiness. There is no room for debate here.'

Our author's hypothesis, it must be confessed, however it may stand in opposition to some theological systems, is agreeable to the dictates of nature. For, as our author observes, the total ruin of such multitudes of the sons of Adam, appears a palpable inconsistency with the grace of God, as exhibited in the Gospel of Christ. And it is incredible, that God should constitute his son the saviour of men, and yet the greater part of them be finally and eternally damned.—'We should look upon those parents as degenerate to the last degree, who should inflict misery on their children, without any intention to promote their welfare by it, in any respect whatever. And shall we say that of our Father in heaven (who, instead of being evil, as all earthly fathers are, more or less, is infinitely good) which we cannot suppose of any father on earth, till we have first divested him of the heart of a father? Can it reasonably be conceived that that God, who calls mankind his offspring, without exception, and himself their father, should torment them eternally, without any intention to do them the least imaginable good, as must be the case, if the doctrine of never-ending misery be true? Will not God be as truly the father of wicked men in the other world, as he is in this? and if he punishes them there, must it not be in the character of their father, who desires their good, and corrects them with a kind intention to promote it? No good reason can be assigned, why our Saviour's argument, "Much more will your father in heaven give good things," founded on the relation that subsists between God and men, should be confined

finued to the present, and not extended to the future world. And perhaps the only thing which has led most writers to confine the pity of our father in heaven, and the merciful intention of his punishing his rebellious children, to the present life, is the notion they have previously imbibed, of never-ceasing misery. But if this tenet has no real foundation in the sacred books of revelation, we are at liberty to conclude, that the design of evil, punishment, or misery, in the future world, as well as this, is to discipline wicked men, and in this way to effect their own personal, as well as the general good.

Whatever the reader may think of the validity of our author's arguments, or of his speculations, when he launches out into the depths of eternity, and considers the dispensations of infinite wisdom in future scenes of existence, yet his scheme is certainly laudable, and supported with great ingenuity and learning.

We agree with him in thinking that, as far as short-sighted mortals can judge, the doctrine he maintains, exhibits the Deity in so amiable and interesting a light, that every man, one should think, would beforehand be disposed to wish it might be well supported. Can the thought be displeasing to any son of Adam, that the whole human race shall be finally admitted into the kingdom of heaven, to partake there of joys, that flow for ever from God's right hand? Where is the man so destitute of benevolence, so bereft of humanity, as not to wish the authr success in an attempt, intended to establish it as a revealed truth, that, before the scene of Providence is finally closed, eternal happiness will be the portion of all men, of whatever nation, character, colour, station, or condition? It cannot be supposed that any should be so filled with envy, or soured by rancour, hatred, or malice, as not to hope that so benevolent a plan may be found, upon the strictest inquiry, to have a just foundation in Scripture, and to be the real purpose of the great and good Father of the Universe.

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*Elements of Orthoëpy: containing a distinct View of the whole Analogy of the English Language; so far as it relates to Pronunciation, Accent, and Quantity. By R. Nares, A. M. 8vo. 5s. in Boards. Payne and Son.*

THE pronunciation of a living language is not easily preserved from corruption. It is continually liable to be depraved by vulgar and provincial barbarisms, by fashion and caprice, by pedantry and a spirit of innovation. These irregularities are more particularly observable in the English language



guage than in any other, on account of that endless and perplexing variation, which we observe in the sound of almost every letter. No general rule can be fixed, which is not subject to innumerable exceptions. It is in vain to consult the pretended '*jus & norma loquendi*;' for the same word is differently pronounced by different speakers at the bar, in the church, in the senate, and at court; and in such a contest, who shall decide? We can appeal to nothing but analogy, on which, even custom itself, if it is worth consideration, must be ultimately founded.

We entirely agree with this very ingenious and learned writer, that nothing is so truly elegant in language, as the simplicity of unviolated analogy. But when we meet with innumerable anomalies, all that can be done is, to bring them to a critical examination; and whenever they are found to arise from ignorance, vulgarity, or caprice, to note and explode them.

This appears to be the design of Mr. Nares's performance. His work is divided into four parts. The first contains a distinct account of the pronunciation of every letter in our alphabet, whether singly taken or particularly combined. In every instance, the regular sound of each letter, or combination, is laid down in a general rule; and then every exception is subjoined in a methodical arrangement; so that, making allowance for casual omissions, every word, which is not found in any list of exceptions, is to be considered as strictly regular.

On this part of his work we can only say, that the author has taken uncommon pains in the classification of words, and in his endeavours to ascertain the orthoepy of our language. But we cannot help thinking, that he has sometimes given us popular and colloquial usage, rather than the most accurate and elegant pronunciation. For instance: '*eo*, he says, is pronounced like *o* short, in *geographer*, *geography*, *geometry*, *georgic*.'—Surely, this mode of pronouncing *geographer*, *geography*, and *geometry*, as if they were written *gographer*, *gography*, *gometry*, is a gross and vulgar irregularity.

In his introduction to the second chapter, the author having remarked, that accent in English is only a species of emphasis; that accent is to syllables what emphasis is to sentences; that in monosyllables accent and emphasis must be the same; that those monosyllables alone have an accent, which are capable of being emphatical, &c. observes, that 'the ancient accent was something, of which little or no traces are to be found in modern languages. It is true, continues he, we do not speak monotonously; but we frequently elevate and depress

press our voices, not only as to softness and loudness, but in respect of musical tone. These inflections, however, seem to affect sentences rather than single words; nor are they, as far as I can discover, directed in any degree by the accentuation of syllables. Many considerations seem to support what this doctrine of the ancient accents naturally suggests, that the speaking of the ancients was much more nearly allied to recitative, than the elocution of modern times. I shall mention only the circumstance related by Cicero of Caius Gracchus. It was his practice to be attended, when he spoke in public, by a musician with an ivory flute, whose business was to assist him in the regulation of his voice. Such an attendant would very much perplex and distress a modern speaker.

Accent seems to be the most unstable part of the English language: we can all remember words differently accented from the present practice, and many might be collected, which are still fluctuating, with their accent unsettled. In order, therefore, to point out, as far as may be practicable, the general analogy of our language in this respect, and to supply some hints to those who wish to form a proper notion of this branch of orthoepy, he lays down rules for placing the accent, and subjoins the exceptions.

It has been generally said and believed, that it is conformable to the genius of the English pronunciation, to throw back the accent, as far as possible from the end of a polysyllable. Our author very properly explodes this notion, and says, 'It has corrupted our speech with many barbarous and unpleasing sounds, which are in reality repugnant to its analogy: such as, *academy*, *réfractory*, *pérfunctory*, *cóntemptible*, &c. which no ear can bear without being offended. It is high time then, that this false notion should be controverted, and the farther ill effects of it prevented.

The third part contains the general rules of quantity, and their exceptions.

Quantity is the word generally adopted by grammarians to express the relative length of syllables. Those which pass off rapidly are called short; those, in the utterance of which the voice is evidently more retarded, are called long. The author, however, rightly observes, that syllables denominated short are discovered to differ greatly from one another; and those which are reckoned long, appear to be by no means equal in length.

In treating of quantity he dismisses the ancient ideas, and considers merely the length and shortness of vowels, which is all that materially affects our pronunciation.

Among the rules of quantity he lays down the following:

I. A

I. A vowel followed by a consonant in the same syllable is short, as *băt*, *tēlisy*, *kīll*, *örgan*, *bütler*.

II. A vowel which ends a syllable in an accented penultima is long, as *bācon*, *gēnus*; *trifle*, *cōgent*, &c.

III. A mute *e*, subjoined to a single consonant, makes the preceding vowel long, as *băt*, *bate*, *bīd*, *bide*.

IV. A vowel in an accented antipenultima, though not followed by a consonant in the same syllable, is short, as *grātisy*, *ēditor*, *ōrigin*.

In the last instance the author follows this rule in the division of words; namely, 'That every syllable ends with a vowel, unless two consonants, or a double one, follow it; as *ba-son*, *ba-ron*.' But this division is groundless and absurd, and has a tendency to produce a false pronunciation. These words should be divided as they are pronounced, *bar-on*, *gras-i-ty*, *ed-i-tor*, *or-i-gin*. If so, the fourth rule of quantity ought to be abolished, and likewise a long list of exceptions; such as *bā-lance*, *bā-nish*, *cā-bin*, *dā-mage*, *bā-bit*, *tā-lent*, &c. which should be differently divided.

The fourth part contains a list of words, spelt, and accented alike, yet differently pronounced; a list of colloquial corruptions and contractions; instances of a fluctuating orthography in our language; and examples of the difference between ancient and modern accentuation.

We shall subjoin some examples of the last.

' *Academy* :

Our court shall be a little *academy*. Shaksp. Love's Lab. Lost.

Here Dr. Johnson appears to have been misled by the current opinion concerning the nature of the English accent; for he says of this word, that it was, "anciently and properly accented on the first syllable, but now frequently on the second."

' *Advertise* :

Wherein he might the king his lord *advertise*. Shaksp.

As I by friends am well *advertised*. Shaksp.

To one that can my part in him *advertise*. Id. Meas. for Meas.

—As I was then

*Advertising*, and holy to your business. Id. ib.

Hence *advertisement* is the ancient accentuation :

My griefs are louder than *advertisement*. Shaksp. Much Ado.

' *Apōstolic* :

Or where did I at sure tradition strike,  
Provided it were still *apōstolic*. Dryd. Hind and Panth.

Again : —In vain, alas, you seek

Th' ambitious title of *apōstolic*. Dryd. Hind and Panth.

Many divines, in reading the Nicene Creed, say, "one *cātholic* and *apōstolic* church." This is wrong; for, besides the ill effect of the jingle of the similar terminations so accented,

it

it is not adviseable to break unnecessarily into the analogy of the words in *-ic*. *Catholic* is indeed an allowed exception, but *apostolic* is not; and many who read it *apostolic* in that place, call it *apostélic* when it occurs elsewhere.

‘*Critique*. So lately as when Pope wrote, this word was not distinguished by the accent from *critic*:

But you with pleasure own your errors past,  
And make each day a *critique* on the last. *Ess. on Crit.* l. 570.  
Also, Not that my quill to *critiques* was confin'd.

Johnson does not even distinguish these two words by the orthography, but spells both *critick*; which is surely a fault, considering that they are now pronounced, as well as accented, differently.

‘*Essay*, substantive:

That lost, he keeps his chamber, reads *essays*.

B. Johnson, *Epigr.* xii.

Yet modestly he does his work survey,  
And calls a finish'd poem an *essay*. Dryden, *Verses to Ld. Rosc.*  
Happy the author whose correct *essay*  
Repairs so well our old Horatian way. *Rosc. Ess. on Tran. Verse.*  
Fruitless our hopes, tho' pious our *essays*. Smith.

Johnson says, “the accent is used on either syllable.” But I believe the accent here exemplified is now perfectly obsolete.

‘*Perfume*, both verb and substantive:

Than in the *perfum'd* chambers of the great. 2 *Hen.* IV. Act iii.  
Three April *perfumes* in three hot Junes burn'd. *Shakl. Son.* 104.  
And in some *perfumes* there is more delight. *Ib.* 130.

But in the following passage we find the accent of the verb placed as it now is used:

The canker blooms have full as deep a dye  
As the *perfum'd* tincture of the roses. *Shaksp. Sonnet* 54.

And the substantive is so used by Milton:

———Now gentle gales

Fanning their odoriferous wings, dispense  
Native *perfumes*, and whisper whence they stole  
Those balmy spoils. — *Par. Lost*, iv. 158.

This is only a *short* specimen of our author's list, which is curious and useful, and perhaps the first of the kind that has been attempted.

Though we may probably differ from this learned writer in some points which he has discussed in this treatise, yet we freely applaud his performance in general, as calculated to do eminent service to English literature, by exhibiting a greater variety of critical observations on the pronunciation of our language, than we have met with in any former publication.

*Eleonora:*

*Elanora: from the Sorrows of Werter. A Tale. 2 Vols. Small 8vo. 5s. sewed. Robinson.*

**T**HERE is no work more captivating than the *Sorrows of Werter*. Its warm animated language, the strong expressive feelings of a heart torn with anguish, and of resolution weakened by distress, allures with irresistible power; with a power which we fear has sometimes led the reader of a congenial soul to a similar fate. On these and many other accounts, it is poison to a mind diseased; and may contribute with the 'proud man's contumelies,' or the 'pangs of despised love,' to hurry a despairing wretch to the extreme verge. The volumes before us seem to be designed as an antidote to the poison; but, like other antidotes, may come too late: they are certainly not dangerous; and they possess a power of attraction by the same means, and in a degree little inferior, to the *Sorrows of Werter*.

The story is founded on a short sentence in the latter work: Werter, before his acquaintance with Charlotte, was attached to Julia; and her sister Leonora sips of the intoxicating draught, under the guise of friendship. Fatal delusion! but though so often fatal, the phantom continues to allure and to betray. The unfortunate Leonora carries the wound in her heart, and it rankles amidst the gaieties of a court, and the splendours of a midnight ball. Werter is supposed culpable in cherishing this fond delusion; but he leaves her without an explanation. He retires to the fatal spot, where he sees Charlotte, and finishes his love only with his life. The event is communicated to Leonora, and snaps the thread, already weakened by the continuance of a violent, but hopeless, passion.

This is a short outline of the novel, which is related with much address, and an intimate acquaintance with the human heart. It is an interesting story; and the Episode of Bertha and Conrade, and the little History of Claude and Isabella, are extremely beautiful. We think we perceive a moral, which we wish had been more pointedly insisted on. Men are often faulty in appearing particularly attentive, without designing to become lovers; and on the other hand women are often too credulous. There is an attractive power which frequently hurries us beyond ourselves: it is a momentary delirium, a temporary intoxication, which, though in itself a fault if pursued, in the more serious moments, would lead to a crime more dangerous than the mode of conduct so generally stigmatized as dishonourable. In the situation of Leonora, the attentions of Werter were defensible; and she ought to have reflected, that her passion began before the death of Julia. May this guard some fond female against a too easy belief!

As we can extract the following pleasing allegory, with little violence to the story, we shall insert it as a specimen.

‘ How many happy hours have we passed in this bower—hours never to be recalled—with what winged speed ye flew!—and now every leaf spoke to my heart.—The disposition of the boughs, which hung neglected, or only caught up here and there by the tendrils of a vine which had made its way through the lattice—had something so mournful, so pathetically touching in their appearance, that I could not withstand the sensations they raised in me.—I was overpowered by the weight of my afflictions—why is it that sorrow takes such strong hold upon me? Is calamity to be my guide through life?—I am not naturally of a melancholy turn; there was a time when cheerfulness danced before me—Hope was on my right-hand and Contentment on my left. I gave myself up to their protection—we rushed giddily after our conductress.—Through what flowery paths she led us! whatever we saw was worthy of our attention, every trifle amused us. At the altar of Religion we bowed our heads, our hearts hailed her as our superior patroness—we offered gratefully our vows at her shrine. She received our sacrifices, and smiled on us with that benignity which can exalt the human heart to such a pitch of sublimity. My friend, we met with Love; he seduced Cheerfulness from us, and he supplied her place;—at first we scarcely perceived the change; but we had not wandered long, when the boy grew captious.—Hope trembled and turned pale. She saw, and warned me of my danger: Love struck at her, and she fled. Contentment vanished. I would have followed, but with artful, with flowery bands he detained me. How soft, how gentle, he was then to me;—but soon, what a tyrant did he become! What would I not have given to have broken my fetters!—yet now—that Despair has driven him from my heart—am I more at ease?—I am convinced we know not what is best for us, and our part is only to submit with resignation to the events which the Most High shall judge we are capable of supporting.’

## MONTHLY CATALOGUE.

### P O E T R Y.

*The Disbanded Subaltern: an Epistle from the Camp at Lenham.*  
Second Edition. 1s. 6d. Flexney.

**W**E gave some account of this very pleasing performance in volume lvi. page 148. It is now enlarged and improved.

*Rational*

*Rational Amusements, being a Collection of Original Miscellanies,*  
8vo. 1s. 6d. Earle.

This is one of those milk and water productions of which little can be said; either good or bad: we meet with nothing strikingly defective, much less particularly beautiful. Being consequently very ill calculated to afford food for criticism, we shall dismiss it without farther notice.

*The Paphiad; or, Kensington-Gardens.* 4to. 1s. 6d. Harlowe.

The principal design of this poem is to praise the duchess of Devonshire, to whom it is dedicated. The author first introduces us to the aerial attendants of Venus, who are summoned to appear before their mistress at the Paphian court. The following description of the bower, the goddess, and those attendants will, we apprehend, please the reader, notwithstanding the construction of the verbs in some of the concluding lines is not strictly grammatical.

‘ In the sweet shade of Paphos’ fragrant wood,

A secret bower of cluster’d myrtles stood :

Across the dome two breathing woodbines twine ;

The rose, the jessamine, their essence join

To feast the sense ; here, springing ever new,

The modest lily, and the violet blew :

All Flora’s beauties grac’d the sacred grove,

Where gentle Venus held the court of Love.

‘ High on a throne, of beaten roses made,

The smiling queen her airy troops survey’d :

Close by her side the blooming Graces stood,

Her form with wonder, and with envy view’d ;

Though fair each maid, her beauty, beaming far,

Flash’d like a planet o’er each meaner star.

A flowery wreath her golden ringlets grac’d,

The mystic cestus bound her taper waist ;

Each charm, just shaded by the purple vest,

Through the thin veil transparent stood confest ;

And so contriv’d, that what might seem conceal’d,

Shone still the more luxuriantly reveal’d.

‘ Beneath a shade her iv’ry chariot stood ;

With purest gold the burnish’d axle glow’d ;

Loose, and unharness’d, flew the milk-white doves,

‘ Sport in the air, or wanton with the Loves.

‘ The little archer by his mother sat :

His guards attend in all the pomp of state ;

Gay on the vines their golden quivers hung,

Untipt their arrows, and their bows unstrung.’

Venus informs her court, that since the time when Paris bestowed on her the golden apple, her votaries had considered her in a very improper light, as the tutelary divinity of lust, not of virtuous love : that, to vindicate her character, and convince them

them of the contrary, she was determined to depute a **LIVING** belle as her vicegerent *below*.

' She shall preside o'er every mortal scene,  
And fix her standard as the Paphian queen :  
Let her my graces, pleasures, smiles retain ;  
The humble virtues too shall swell her train.  
She must have rank ; be noble in her birth ;  
(The world, we know, contemns untitled worth :)  
She shall assuage this rage of lust *below* ;  
Each, to be fair, must then be virtuous *too*.'

To execute this design she proposes an expedition to Kensington-gardens. She and her suite accordingly take their invisible stand under a large tree, and Venus describes the character of the British beauties as they pass in review before them. Some are censured, but the generality highly, and the duchess, superabundantly praised. Venus declares, that her charms, had she made her appearance on mount Ida, would have exceeded those of all the three contending goddesses united ; and that her virtues would have reclaimed Paris, and ' saved the fate of Troy.' The prize is accordingly bestowed on her, and the celestial powers summoned to ' attend the new-made deity,' of whom we are just afterwards told that

' immortality is not her own.'

The conclusion, indeed, of this poem is not equal to its beginning, which, though not always correct, is elegant and pleasingly fanciful. When the Graces and Loves assemble round the duchess, the image, instead of being beautiful, is truly ludicrous.

' None want a place—for each a beauty found ;  
Fearless they circle, and adhere around.  
A smile in rapture plays about her face,  
Whilst to her bosom steals a tempting grace :  
She gathers numbers as she moves along,  
And in herself becomes a moving throng.  
(All this unseen by every mortal eye,  
For Paphian acts are all a *mystery*.)'

The following vindication of the duchess against the ' toothless prudes,' who are supposed to have arraigned her conduct, stands in the same predicament.

' Know then, ye spattering, spiteful, cattish race,  
That envy ever brings its own disgrace :  
If from her height she stoop'd in freedom's cause,  
Her patriot zeal deserv'd a world's applause ;  
Nor meanly dare her character to scan :  
Know—Liberty she lov'd—not Carlo Chan.'

The introduction of the burlesque title Carlo Chan, turns to jest the defence that seems to have been very seriously intended.

Pitt.



*Pictureque Poetry. Consisting of Poems, Odes, and Elegies, on various Subjects. By the rev. J. Teasdale. 8vo. 2s. 6d. Robinson.*

These poems are chiefly descriptive. The images, though seldom new, are delineated in a pleasing manner; and the reflections, though sometimes trite, are in general just, and well applied. A performance entitled *DAY*, consisting of three parts, *MORNING*, *NOON*, and *EVENING*, pleases us as well as any in the collection, of which the concluding section may serve as a specimen. There is, however, one impropriety in it; the describing flowers as expanding, and erecting themselves at the approach of night, when the reverse is a well-known fact.

‘ Now, when ev’ning’s sober ray  
Gradual marks the parting day;  
And when long and length’ning shades  
Croud the landscape, as it fades:  
Let the Muse, with steady eye  
Catch the objects, as they fly;  
Objects, yet so fair and bright,  
Hast’ning to impervious night!

‘ As the sun, that smiles invest,  
Slopes to the remotest west,  
Living streaks the skies enfold,  
Streaming purple, fring’d with gold;  
Silver, and æthereal blue,  
Mildly beaming to the view.

‘ Now again the eddying breeze  
Gently waves the leafy trees,  
Stealing fragrance, as it goes,  
From each op’ning bud that blows;  
And imparting pillag’d sweets  
To each travelling cloud it meets.

‘ Low its cadence, smooth its tides,  
Soft the murm’ring riv’let glides,  
Winding, with its limping flood,  
By the skirts of yonder wood;  
Where the sylvan songsters meet,  
Chirping, chaunting vespers sweet;  
And, in many an untaught lay,  
Chorus’ing from spray to spray.

‘ Now the flow’rs, that sweets exhale,  
Wide expanding to the gale,  
Rise erect, in rival rows,  
And their varying tints disclose.

‘ All the blossom’d furze is gay,  
Where the wanton kidlings play;

And in yonder peopled mead,  
 Hark ! the shepherd tunes his reed ;  
 While the village troops advance,  
 And begin their ev'ning dance.  
 \* Let us join the mirthful throng,  
 Skimming now so light along ;  
 Till the night, on footy wings,  
 Groupes of thick-wrought shadows brings,  
 And the vap'ry legions, all,  
 Take their stations, at her call.'

*Johnson's Laurel, or Contest of the Poets. 4to. 1s. Hooper.*

' Johnson no more ! each bard attunes his lays,  
 To grieve his exit, and to sing his praise.  
 All writers write, and some who scarce can read ;  
 To poems poems, lives to lives succeed,  
 The theme alike, yet diff'rent is their aim ;  
 As some for 'pudding, others write for fame.'

We allow this passage to be a little hyperbolical, but have found to our sorrow too much truth in it. The panegyrist of Dr. Johnson have been exceedingly numerous ;—peace to his manes ! we trust their doleful elegies will never wound his ears, nor that of posterity. Whether pudding or fame was held in view, of the generality we speak, the objects have surely been equally unattainable.

The present author informs us that,

' All bards GREAT Johnson's wreath (the laurel) claim,  
 and they accordingly repair to Parnassus to assert their respective rights. Surely, considered merely as a poet, Johnson's merit is not of so super-eminent a nature as to entitle him to this high compliment.

' First Pratt began, in accents meek and mild,  
 Soft as the whispers of a *pukeing* child !'

As *pukeing* gives no idea of meekness or mildness, we would substitute *puling* for it, which, signifying to whimper in a gentle manner, is more analogous to some of Mr. Pratt's writings. *PUKEING* conveys an indelicate idea, ungenial to his style and sentiment.

' Next Whitehead came, his worth — a pinch of snuff,  
 But, for a laureat, he was well enough.'

This is too severe on a very decent author ; for to write birthday odes with success, is evidently no easy task. We no less disapprove of the following character.

' And Mason now, whose numbers nice by art,  
 Play in the ear, but never reach the heart.  
 'Tho' similes he crams in ev'ry line,  
 And metaphors in ev'ry couplet shine,  
 Still in his verse there's something of divine.

Though some of Mr. Mason's poems are too highly ornamented, whoever has read his *Elfrida* and *Caractacus* must have felt that his numbers will reach the heart. He should not have been represented as a candidate for Johnson's laurel, whose own is of so superior a verdure.

*The Pious Incendiaries: or, Fanaticism Displayed, a Poem. By a Lady.* 4to. 5s. Hooper.

We doubt not of the good intentions of the fair author, in this performance, and cannot but approve the diffidence she expresses, and seems to feel in offering it to the public. The poem is written in the style and manner of *Hudibras*. A well known, we may add, a too well known character, is the principal object of the satire it contains. To imitate *Hudibras* is an arduous undertaking; and if the public should decide that this lady has not succeeded in her attempt, she may justly console herself with the reflection, that she has only failed in an enterprise where few would have come off with honour.—*Magnis excidit ausis!*

*The Adventures of Telemachus, the Son of Ulysses. In English Verse.* 8vo. 3s. 6d. sewed. Becket.

The encomiums bestowed on the French *Telemachus* are in general just: towards the conclusion our author observes that, 'Notwithstanding the indisputable merit of Mons. Fenelon's performance in the original (to which the numerous translations in our own tongue are sufficient vouchers) a poetical version seems still wanting, to accommodate the taste of an English reader with one of its usual gratifications in an Epic Poem; which title justly belongs to these volumes, though devoid of an ornament not susceptible of dignity in the French language.'

We will allow that French verse is ill-adapted to an epic composition; and that in many essential points, verse excepted, *Telemachus* is entitled to that appellation; yet still we cannot see the utility of its being versified in our language. The success of numerous prose-translators vouch for the propriety of that method. The original, even when literally rendered, strikes naturally into our language in periods easy and harmonious. What more have we to expect? The time of an able writer would surely be mispent, in endeavouring to improve by rhyme what appears to the utmost advantage in flowing prose; and the labours of an inferior one would undoubtedly be excelled by the most literal version. The style of the present author in his advertisement is, though sometimes a little inclining to the bombast, easy and spirited; had he attempted the original in that manner, we do not think he would have proved unsuccessful; but his poetry is flat, diffuse, and sometimes ridiculous. In a storm, raised by Neptune to sink *Telemachus's* vessel, he gives the following account of Mentor's behaviour.

L 2

'He

‘ He takes an axe, and cuts the breaking mast,  
Which by it's weight the ship had sidelong cast.  
Then, 'mid the billowy war, on it alights,  
And me, by name, to follow him invites.  
Like a tall tree that furious blasts contend,  
Deep-rooted as it grows, in vain to rend,  
Not the fierce north wind in th' attack prevails,  
The leaves but tremble as with whispering gales :  
So Mentor valiant, firm, serene, and gay,  
Appear'd the boisterous storm and deep to sway.  
I follow'd my encourager, and who,  
By him invited, had not follow'd too ?  
The floating mast along the waves we steer'd,  
And to it's surface as a feat adher'd.  
Without thus resting, had we cleav'd the tide,  
Our strength within us must have quickly died.  
But oft the storm turn'd this huge timber round,  
And for an interval we both were drown'd.  
We drank the briny surge, till *backward sent*,  
From nostrils, mouth, and ears, it gain'd a vent.’

An unsuccessful attempt of the same kind was made by a Mr. Bagnal, in the year 1756. From the title we were led to expect an entire translation of *Telemachus* : this performance however only consists of the first six books, and here we suppose the undertaking will end.

*Poems on several Occasions. By Ann Yearley, a Milk-woman of Bristol.* 4to. 6s. Cadell.

These poems are ushered into the world by a prefatory letter from Miss Hannah More to Mrs. Montague, giving some account of this self-instructed votary of the Muses. It resembles the well-drawn relation of Stephen Duck, written by Mr. Spence, and prefixed to his poems. A parallel might indeed be drawn between him and the present writer, but not much to the advantage of the former. Stephen was merely a rhym-er : the protection he obtained proceeded from the peculiarity of a thresher's writing verses, not on account of the verses themselves. As Pope says of straw and grubs in amber,

‘ We know these things are neither rich nor rare,  
But wonder how the devil they came there.’

The poems before us are entitled to a superior degree of praise ; there are evident traces to be found in them of a strong and fervid imagination, as the following passage will sufficiently testify.

— ‘ My soul is out of tune,

No harmony reigns here, 'tis discord all.  
Be dumb, sweet choristers, I heed you not ;  
Then why thus swell your liquid throats, to cheer  
A wretch undone, for ever lost to joy,  
And mark'd for ruin ? seek yon leafy grove,  
Indulgent bliss there waits you ; shun this spot

D:ear,

Drear, joyless, vacant, as my wasted soul,  
 Disrob'd of all her bliss: here heave, my heart,  
 Here figh thy woes away; unheard the groan,  
 Unseen the falling tear; in this lone wild  
 No busy fool invades thy hoarded griefs,  
 And smiles in ignorance at what he feels not.  
 Yet, yet indulge not, list'ning winds may catch  
 Coherent sighs, and waft them far away,  
 Where levity holds high the senseless roar  
 Of laughter, and pale woe, abash'd, retires.  
 Or, should my woes be to the winds diffus'd,  
 No longer mine, once past the quiv'ring lip;  
 Like flying atoms in the sightless air,  
 Some might descend on the gay, grinning herd;  
 But few, how few, would reach the feeling mind!  
 Official Truth! unwelcome guest to most,  
 Yet I will own thee, and bid Hope good night,  
 Fond, soothing flatterer! Nineteen years are past,  
 Since first I listen'd to her pleasing lore;  
 Ah, me! how bright the painted future scenes,  
 And sweetly spoke of blessings yet unborn!  
 Now, fond Deceiver, where's the promis'd good?  
 But, Oh! thou'rt lovely, and I'll ne'er accuse  
 Or hate thee, tho' we never meet again.'

Correctness and precision cannot be expected from 'one who does not know a single rule of grammar, and who has never even seen a dictionary;' but we can assure the reader many passages, in no respect inferior to the preceding, might be selected. We will not anticipate his curiosity any farther, but recommend to him the book itself. He will receive the double satisfaction of being amused by its perusal, and contributing to the relief of depressed genius. A large list of subscribers is annexed; which does honour to the author's protectress, by whose means, we apprehend, so many respectable names were procured for promoting her benevolent intention.

*More Lyric Odes to the Royal Academicians. By a distant Relation to the Poet of Thebes, and Laureate to the Academy. 4to. 1s. Hookham.*

This is a very successful imitator of the same humorous, ingenious gentleman, who has twice before 'had a stroke' at the Royal Academicians. It is as impossible to prevent laughing at his oddity, as being offended at his grossness: nothing but the brilliancy of his genius could bear him through the abuse he so liberally bestows on the late exhibitions.

'The want of ev'ry lib'ral grace,  
 Hath mark'd you an unpolish'd race,  
 Disgrace to the art, a vulgar crew—  
 Artist! Heav'ns, that a name so fair  
 Should be synonymous to bear!

Ye may be gentlemen and painters too.'

To fir Joshua Reynolds, as usual, he is by turns ironical and civil; to Mr. West not very complaisant. Speaking of the want of distinction in the public, he says with infinite drollery,

' For me, tho' blest with Phœbus' lyre,  
And born on Fancy's strongest wing—  
No steaks of mine would see the fire,  
Did I of gods and heroes sing.  
Could I, like Homer, chant Achilles' feats,  
I might, like Homer, chant them in the streets.  
' 'Tis buying fame by far too dear,  
If when one's gut with hunger twiches,  
We see no crust, nor garlic near,  
Nor feel one siver in one's breeches.  
' While quacks in easy chairs go rocking,  
And with your lords get fav'ry dinners;  
Merit must coax his worsted stocking,  
And crouch to publicans and sinners.'

His ninth ode is less personal than the rest. After having declared that the works are rather the objects of his satire than the men, he proceeds,

' My cousin Pindar's strains, as well as mine,  
Were heard by those who would not think them fine;  
But with obstreperous envy strove to drown:  
To chattering jays the bard compar'd their cries,  
While he, like Jove's own eagle, pierc'd the skies,  
And on their efforts look'd contemptuous down.  
' This was a pretty modest simile!  
Another ye shall have as good from me,  
Whom ye would fain see like the lion sick:  
O! had I not this pow'r to hurt,  
By heav'n I'd stake my only shirt,  
There's not an ass among you but would kick!'

The fifth and sixth lines are certainly poetical and sublime.

We cannot help expressing a wish that this gentleman would chuse an object of imitation where his wit and genius may shine, undebaſed with vulgarity and personal abuse.

*Lyric Odes, for the Year 1785: by Peter Pindar, Esq. a distant Relation of the Poet of Thebes, and Laureat to the Royal Academy. 4to. 2s. 6d, Kearsley.*

Two publications, with titles nearly similar, might lead us to suspect the authenticity of one or the other; but we have reason to suppose that both are the production of the facetious gentleman whose genius and vivacity we have often commended. It is now time, however, to employ the rein, rather than the spur; to hint that, though spirited satire is sometimes amusing, yet, when it degenerates into licentiousness, it loses the charm, and disgusts the reader more than it has ever pleased him. A little wholesome chastisement may be necessary when we observe faults;

faults; but when the lash is so often repeated, and so severely laid on, we are apt to suspect a deeper cause for it than professional errors.

As we hope this is the last time we shall review any odes on this subject, we will extract a part of one before us, as a specimen of his manner. It is an Ode which he properly addresses to himself.

' A thousand frogs upon a summer's day,  
Were sporting 'midst the sunny ray,  
In a large pool, reflecting every face ;—  
They show'd their gold-lac'd cloaths with pride,  
In harmless fallies, frequent vied,  
And gambol'd through the water with a grace.

' It happen'd that a band of boys,  
Observant of their harmless joys,  
Thoughtless, resolv'd to spoil their happy sport ;  
One frenzy seiz'd both great and small,  
On the poor frogs the rogues began to fall,  
Meaning to splash them, not to do them hurt.

' As Milton quaintly sings, " the stones 'gan pour,"  
Indeed, an Otaheite show'r !  
The consequence was dreadful, let me tell ye ;  
One's eye was beat out of his head,—  
This limp'd away, that lay for dead,—  
Here mourn'd a broken back, and there a belly.

' Amongst the smitten it was found  
Their beauteous queen receiv'd a wound ;  
The blow gave ev'ry heart a sigh,  
And drew a tear from ev'ry eye :—  
At length king Croak got up, and thus begun—  
" My lads, you think this very pretty fun !  
" Your pebbles round us fly as thick as hops,—  
Have warmly complimented all our chops ;—  
To you, I guess that these are pleasant stones !  
And so they might be to us frogs,  
You damn'd, young, good-for-nothing dogs !  
But that they are so hard,—they break our bones."

' Peter ! thou mark'st the meaning of this fable—  
So put thy Pegasus into the stable ;  
Nor wanton thus, with cruel pride,  
Mad, Jehu-like, o'er harmless people ride.

If the author wants farther advice on this subject we recommend the following.

' Build not, alas ! your popularity  
On that beast's back y'clip'd Vulgarly ;  
A beast, that many a booby takes a pride in,—  
A beast beneath the noble Peter's riding.'

## P O L I T I C A L.

*A summary Explanation of the Principle of Mr. Pitt's intended Bill for amending the Representation of the People in Parliament. By the Rev. Christopher Wyvill. 8vo. 1s. Stockdale.*

The reform of parliament, in former periods, has been often the engine of opposition; and when the principal object has been obtained, this subordinate one has been eluded in various ways. In modern times, the manœuvres of lord North and Mr. Fox, on this subject, are within every one's remembrance: Mr. Pitt's plan is still more recent. We ought not to suspect his sincerity; but, when the nation is oppressed with numerous taxes, it surely was no *additional recommendation* of the plan *twice negatived* within a few years, that it was to be effected at the expence of a million of money; and that this sum was to be expended in what many thought a visionary innovation. Indeed the present state of the dispute is so questionable, that we shall not enlarge on it. Our author explains, but neglects to defend it. Perhaps he thinks this has been already done with success: we think otherwise, and the event is not to be decided by single combat.

*Thoughts on Taxation, and a New System of Funding. Small 8vo. 6d. Kearsley.*

This author modestly suggests his thoughts on the means of supplying government with pecuniary resources in any future exigency. He proposes that people should be obliged to contribute towards the public service, in proportion to what they enjoy of the national stock. With regard to real property, he observes, that in consequence of the established mode of assessing land, every land-holder esteems his estate more or less valuable according to the rate he pays per pound, and therefore they who are under-rated, would have cause to complain of an *equal tax under four shillings*. But supposing government required a tax above four shillings, the author thinks that it might with great propriety be equally assessed; and he proposes that this should be levied upon the receipt for the tenant's net rent. He would likewise tax money on mortgage, but would have the borrower relieved, so that having paid the tax for the land, he should have a right to demand a return of so much in the pound from the mortgagee. A tax of this kind, at the rate of six pence in the pound, he is of opinion, might produce great advantages even to the landed property.

*A Political Enquiry into the Consequences of inclosing Waste Lands, and the Causes of the high Price of Butchers Meat. 8vo. 2s. 6d. L. Davis.*

This Enquiry was first suggested by Mr. Lamport's 'Remarks on Agriculture,' which we reviewed in the 57th volume, page 436. A great portion of that little work was employed  
in



in recommending inclosures, and this task he seemed to have executed with success. His facts were in general well established; for many of them had frequently occurred to us. That which seemed most decisive, and we knew it to be true, was that a well grown animal, which had been well fed in its youth, and exposed to few hardships, was fattened sooner and at a less expence than a deformed ill-shaped one, fed on a common. Our present author allows the fact; but observes that, in many places, the cattle fed on moors are little exposed to hardships, and generally folded in the winter. Indeed he allows that Mr. Lampport's Observations are more just in a limited, than in a general view; that they seem to have been suggested by experience, acquired in no very extensive field.

The reasoning contained in the 'Remarks' is examined with great strictness; and some loose assertions and fallacious arguments are justly reprehended. The author opposes inclosures by very different means, by arguments, by computation, and experiment. He endeavours to show, that the high price of butcher's meat is owing to the expences in breeding cattle; and these are ultimately to be referred to the contraction of commons, and the diminution of common-right. Indeed many of these arguments occurred to us in reading Mr. Lampport's work; but some positive assertions, which we could not contradict, and plausible arguments, which our own experience had not opposed, led us unwilling captives to his opinion.

In other respects, there is much tautology in this pamphlet, and a little unfairness in some of the representations; but the principal arguments are enforced with ability, and conducted with candour.

We shall select a short specimen, and recommend the whole to the representatives and guardians of the landed property of the kingdom.

'But methinks I hear gentlemen say, you may make as many calculations and estimates as you please, but they can never convince us, that if by cultivation we make the ground that produced grass of only three inches length before it was cultivated, to produce grass of six or nine inches in length, of equal thickness and good quality, that such cultivation is a detriment to the nation, for certainly the more the ground is made to produce of any valuable commodity, the more benefit to the nation. I answer; this, being a general principle, so obvious and certain a truth, has greatly misled gentlemen, who talk or think on the subject, because they apply this general principle to all cases without exception; and I beg leave further to observe, that though it is devoutly to be wished, that all the commons in England would produce twice the herbage they now do; yet even gold, as I have before observed, may be bought too dear. And therefore I cannot think it advisable for the sake of obtaining this good, to bring on an evil, which I apprehend more than adequate to the advantage gained. And if,

as I apprehend, I have already demonstrated, that the enclosing and improving all the waste lands, will tend to double the price of butchers meat; it will be an evil for which the increased produce of the ground cannot compensate.

But the reader may say, it is an inexplicable paradox to assert, that the more provender is produced for rearing and fattening of cattle, the dearer they will be.—Yet, respecting the present argument, I will maintain it to be a paradox far from being inexplicable. I have already observed, it is not the plenty or scarcity which makes an article dear for any long continuance of time, because the price depends on the necessary charges and expences in the production of it.—If a beggar comes to me for relief from hunger, and I give him half of a quartern loaf for nothing, no person will pretend to assert, that if he had bought a whole loaf at the baker's, and given seven-pence half-penny for it, that because he would, in that case, have had a greater plenty, that therefore it was cheaper to him than my half loaf was. And this is very nearly the case with regard to the cattle now fed on commons; the little they get is not paid for, and therefore the owners can afford to sell them cheaper than if they paid for their food either by the way of rent of land, or by any other means.

If what I have here stated be true, what becomes of Mr. Lamport's plan of cheapness of provisions by cultivating waste land?

## D I V I N I T Y.

*Commentaries and Essays, published by the Society for promoting the Knowledge of the Scriptures. No. II. To be continued occasionally. 8vo. 1s. Johnson.*

The first article in this Number consists of Critical Notes on the first Nineteen Verses of the First Chapter of Genesis.

Some of the explications of the text are new; particularly the interpretation of the word אֵשׁ, which is usually translated *light*, in the third verse. This light or *flame*, our author deduces from numberless volcanos, which he supposes to have been generated by the great mass of phlogistic or inflammable matter, then existing in the earth; but now dispersed in the bodies of animals and vegetables, and in the atmosphere. 'God divided the light from the darkness:' that is, according to this writer, 'the volcanic eruptions broke out at different successive periods, betwixt which darkness prevailed.'

Art. II. is a Paraphrase and Notes on Rom. v. 8—19. It has been imagined by many eminent divines, that mortality became the lot of all mankind, in consequence, not of personal, but of Adam's transgression. This opinion, our author thinks, appears to be a relic of the doctrine of original sin. The part of Scripture which is thought to be its principal support, is Rom. v. 12—19. He therefore examines this passage, together with what precedes and follows it. His general idea

on

on this subject may be collected from the following note: 'Christ Jesus was the first person, whose perfect obedience was rewarded with revival from the dead, and exaltation; the Almighty at the same time declared, that all men should be revived and made happy hereafter, upon condition of their following his steps. Independently of these terms, no one was ever benefited by our Lord, or saved by his righteousness alone. On the other hand, Adam, being the first transgressor, was punished with mortality, a doom denounced against all of his posterity, who were so weak as to follow his example, and become disobedient like him. Had they preserved their innocence, they would not have been obnoxious to mortality, though descended from him.'

Art. III. On the Apostolical Benediction. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, according to the interpretation maintained in this tract, is the same thing as to say, may God give you all the blessings of the gospel. By the Holy Spirit; of which the apostle wishes the Corinthians to be partakers, he means those extraordinary divine gifts and powers, which were at that period ordinarily dispensed to believers.—'If this interpretation be rightly founded, it follows, says the author, that the latter part of it cannot now be used at the conclusion of public worship, in the sense in which it was uttered by the apostle, as wishing all present may be made partakers of miraculous gifts and powers. But no such exceptions can be made to that valedictory form commonly used by the same apostle, namely, 'the grace of our Lord Jesus Christ be with us all.' Rom. xvi. 24.

In some concluding observations, the author assigns his reasons for omitting, in his preceding collection of texts relating to the Holy Spirit, the famous passage of 1 John, v. 7.—Among the criticisms of other writers, he mentions with particular applause some remarks on this subject, in a late excellent edition of the New Testament, by Dr. Griesback, professor of divinity at Jena, in Saxony, in two volumes, 1777.

From these few specimens we may venture to predict that, if this publication is continued, it will form a valuable collection of comments and observations on the Scriptures.

*Concio ad Clerum Provincia Cantuariensis in Æde Paulina xiv. Kal. Junias MDCCCLXXXIV. Habita a Gulielmo Barford, S. T. P. 4to. 15, T. Payne and Son.*

The learned author explains and illustrates this admonition of the apostles, Col. iv. 5. 'Walk in wisdom towards them that are without, redeeming the time;' and he very charitably and judiciously inculcates a spirit of benevolence and moderation towards those who are not included within the pale of the church, or, which is supposed to be the same thing, within the pale of orthodoxy: 'Maxima, ut Deo nostrisque conscientia, ita iis, qui ei se sunt, debetur reverentia.'

*A Ser.*

*A Sermon preached before the Lords Spiritual and Temporal, on Monday, January 31, 1785. By Christopher Lord Bishop of Bristol. 4to. 1s. Rivington.*

His lordship takes his text from Daniel iv. 17. 'The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.' His observations on a superintending providence, and the anarchy and confusion attending the grand rebellion, are animated and judicious, and expressed with uncommon energy, perspicuity, and elegance.

*A Letter from the Author of an Elucidation of the Unity of God, to his Grace John Lord Archbishop of Canterbury. 8vo. 1s. Baldwin.*

This writer earnestly pleads for a reformation in our forms of public worship, agreeable to the doctrine of those who style themselves Unitarians. His mode of address to the archbishop is calm, modest, and respectful.

*Rest for the Weary. A Sermon preached on the Death of William Binns, Esq. By the Rev. Erasmus Middleton. 8vo. 6d. Hogg.*

A funeral sermon on these words of Job, 'There the wicked cease from troubling; and there the weary be at rest.' The same author is the compiler of the *Biographia Evangelica*, in four volumes, octavo.

*A New Year's Counsel; or, the Fashion of the World passeth away, Being the Substance of a Sermon preached January 2, 1785. By the Rev. John Cottingham. 8vo. 6d. Cals.*

A plain, practical sermon on these words of St. Paul: 'The fashion of this world passeth away.' 1 Cor. vii. 31.

## M E D I C A L.

*Observations on the Properties and Effects of Coffee. By Benjamin Moseley, M.D. 8vo. 1s. 6d. Stockdale.*

When we were young in the study of medicine, we read with much astonishment, in Alpinus, the virtues of Bon. It did wonders; no disease could withstand its force, or venture to attack the person properly prepared with this miraculous amulet. At last, with some labour, we found that it was only another name for coffee; but, though Alpinus was sanguine in his expectations, he scarcely yields to Dr. Moseley, in his exaggerated recommendations. In fact, coffee is sometimes useful, but frequently hurtful, and to many constitutions highly pernicious. The acid taste on mixing it with wine is very peculiar; and, when compared with the general affinity between astringency and acidity, might almost lead us to conclude that one principle did not essentially differ from the other. Coffee is not a corrector of opium, or of its pernicious qualities; it only counteracts its soporific powers. We mention this, to guard against the errors, which the indiscriminate observations

of our author and some others, might probably occasion. From the extravagance of Dr. Moseley's commendations, we almost suspect him of an ironical sneer. He would not else attempt to establish its power in clearing the mind's eye, or to support the following fancy of a poet.

'Coffee which makes the politician wise,  
And see thro' all things, with his half-shut eyes.'

*A Treatise on the Properties and Effects of Coffee.* By Benjamin Moseley, M. D. Second Edition. 8vo. 2s. 6d. Stockdale.

When our account of the first edition was ready for the press, the second appeared, which is in many respects improved. The authorities are added, as well as an entertaining relation of the different fate which coffee first experienced at Mecca, before its use was established: the question was not, whether it was wholesome; but whether it was warranted by the Alcoran? Several political remarks are also added, which tend to encourage the cultivation of the vegetable; but the account, which we have received, differs from that of our author on this subject: we have been informed that it not only will not grow in a poor soil, but that it soon impoverishes one that is rich. This subject deserves farther examination.

In other respects, this edition does not materially differ from the former. The praises of coffee are still raised greatly beyond their proper bounds; and though some unintelligible passages are now explained, we still think that much remains to be done. The advantages and injuries from coffee are yet uncertain, since its effects on the human body have not been ascertained with precision: at least they have not been related without either warm panegyrics, or the most pointed disapprobation. If we examine it by analogy, we cannot help considering its powers as suspicious, or more likely to injure than assist the stomach in its different functions; but analogy we know to be sometimes a fallacious guide, and we wish rather to trust careful observation and actual experience.

*An Essay on the Retroversion of the Uterus; illustrated with Cases and Observations.* By William Cockell, M. D. 4to. 1s. 6d. Law.

We do not perceive any considerable novelty in this work: nearly the same method has been recommended by different lecturers, and very lately by Dr. Hamilton of Edinburgh, in his outlines of midwifery. But the author seems to be a man of candour and benevolence; nor will his attempt be useless, if it only diffuses the knowledge of a mode of practice, often successful in a very dangerous complaint. For obvious reasons we cannot enlarge on it in this place.

*Practice of Medicine made easy.* By J. Fisher, M. D. 12mo. 2s.

Here is much good matter in a bad form, like a good story 'marred in telling it.' The directions are heaped together without order, or without explaining in what circumstances each

each medicine is preferable; so that, though the remedies are often valuable, the unexperienced practitioner may fail in his intention, or do much mischief. Besides the objection we have often hinted at, that it is more difficult to know diseases than to cure them, acquires, with respect to this little book, additional force, for the descriptions of diseases are very often imperfect. Yet if patients will be their own physicians, they will find at least as much useful matter, in a cheaper form, and smaller compass, than in some more laboured systems. We shall give a short specimen, relating to the albugo, or specks on the eye: perhaps the reader, like ourselves, may be displeased at the constant recurrence of that pronoun, dear to every author, who is himself 'the hero of each little tale,' but he will find it so frequently, that we could not easily select any part without it.

'Cure. Amongst the many methods by which *I* have attempted to cure this disease, *I* have found the following to be the most generally successful. First *I* reduce the inflammation with which it is generally attended by bleeding from the arm, applying four or five leeches to each temple, a blistering plaster between the shoulders, and by giving an ounce and a half of Glauber's salts dissolved in water. After a proper repetition of one or more of these practices, according to the effects, when *I* perceive the inflammation to be abated, *I* then order Sir Hans Sloan's ointment to be applied to the eye with a pencil or the point of a finger, twice or thrice a day. If it gives great pain and raises an unusual degree of inflammation again, by continuance, *I* omit the ointment for a few days till *I* have once more reduced the inflammation as before, and then *I* order the ointment to be applied again.'

*A History of the Practice of Trepanning the Skull, and the After-Treatment; with Observations upon a new Method of Cure, illustrated by a Case. By Robert Mynors, Surgeon. Small 8vo. 2s. 6d. Robinion.*

We have already had occasion to hint at the method here recommended, and to express our approbation of it. The design is to unite the parts of the scalp, raised in order to remove the fractured and elevate the depressed portions of the skull, by the simple adhesive inflammation; and, in the case before us, the success was complete. It was communicated to the editors of the London Medical Journal, by Mr. Jones; but was abridged in that publication; and, as the authors allege, the sense was, by that means, misrepresented. In a subsequent Number, the improvement was attributed to Mr. Wilmer of Coventry.

These circumstances have induced Mr. Mynors to publish a pretty extensive history of the usual methods; and among these, that of Mr. Wilmer is included. The case at large then follows, as we have been informed, in a corrected and improved state; and the whole is concluded with some remarks on the utility of extending this mode of union to other operations.—On this subject we need not repeat our opinion; nor can we, with

with propriety, accuse or defend the editors of the Medical Journal. The History appears to us accurate, the observations ingenious and just. In the case, recorded by Mr. Wilmer, it seems probable, that he might have intended to unite the flaps of the scalp by the first intention: he certainly preserved them; but it is equally certain, that the cicatrix was only formed after the usual suppurations. We ought to add, that he does not mention any intention of this kind. He probably could not have succeeded, if it was really his design, on account of the previous inflammation on the dura mater; and we strongly suspect that Mr. Mynors' method will, for the same reason, be chiefly useful, when the operation is performed very soon after the accident.

*Chiropodologia, or a Scientific Enquiry into the Causes of Corns, Warts, &c. By D. Low, Chiropodist. 8vo. 3s. sewed. Hookham.*

We do not think Mr. Low, chiropodist, very happy in his physiological labours; but his practice is *really* 'founded on the most approved doctrines of the first medical and chirurgical authors:' and, though his Enquiry contains little new, we have no doubt but that his manual dexterity is very conspicuous. The nature of these trifling but painful excrescences is but little understood: we have however seen some nearer approaches to a rational system, than this before us.

# MISCELLANEOUS.

*A Letter to the Rev. Mr. T. Warton, on his late Edition of Milton's Juvenile Poems. 8vo. 1s. Bathurst.*

The author addresses Mr. Warton in the following manner, 'Sir, your publication of Milton's Juvenile Poems hath very lately fallen into my hands. On casting an eye over it, I found many things in it to praise, and some that deserved no small censure. I immediately conceived an idea of putting a few of the latter together, and sending them to you by the post; such of them, I mean, as I thought most worthy of your notice, in the case of a second edition.

'I have since changed my intention, and determined to give them to the public, for reasons which will appear in the sequel.'

We ought not to dispute the motives which any man publicly assigns for his conduct; but may be allowed to suspect, that another motive, very different from the ostensible ones, had a share in the decision. There may have been some hope, however ill-founded, that the public would treat a Letter of this kind with more lenity than the person to whom it is addressed. Did the critic never fail in endeavouring to recommend himself to an author, by abusing his works, in a *Letter sent by the Post*? and may not that mis carriage have occasioned this public address to the laureat?

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The author ranges the subjects of his reprehensions under three heads. First, Mistakes. Secondly, Redundancies. Thirdly, Errors arising from Spleen, Party-spirit, or Prejudice.

The mistakes are indeed very inconsiderable, and the redundancies are so pleasing, that by way of penance we would enjoin a repetition of the fault. The most prominent feature of party-spirit, which the Letter-writer chastises, is a slight commendation of bishop Parker, viz. 'that he was a popular writer, certainly a man of learning, and afterwards a bishop.' Of this extraordinary praise, the first and last parts are allowed facts, and the critic has not advanced a single circumstance to invalidate the second. The author seems to be angry that Parker was once mentioned without an anathema.

On the whole, this Letter is a very trifling one, and rather shows a carping discontented spirit, than a wish to reform error or to supply defects.

*A Letter to the Author of Thoughts on Executive Justice. Small 8vo. 1s. Debrett.*

In this Letter, the ingenious and benevolent author examines the 'Thoughts on Executive Justice' with some attention. His chief argument arises from the facts, that in those countries where the punishment has been certain and severe, crimes have been more sanguinary; on this principle, that where no more cruel punishment than death can be inflicted for very disproportioned crimes, the culprit will endeavour to secure his detection, for the robbery, by the death of the person whom he has plundered. At the same time he contends that, at the end of the war, in 1762, crimes were more numerous, and of a deeper die, than at present. These are circumstances which deserve attention; but we apprehend, that the situation of the present criminals will not allow us to extend the analogy of other times, and different situations. Robbery is now a system in which proficients are gradually instructed, from picking pockets to robbing on the highway; from petty pilfering in a shop to housebreaking and its violent consequences. It ought to be considered, whether such dangerous combinations should not be broken by violence, since the common methods have failed; and, in many respects, the arguments of the author of the 'Thoughts' seem yet to have been unassailed.

*Lucubrations by a Lady. 12mo. 1s. 6d. Johnson.*

This is the production of a serious and contemplative young woman, who appears to have spent her leisure hours very laudably, in improving her mind, and cultivating the virtues of the heart. It consists of thirteen Lucubrations, or short essays, on the following subjects: Poverty, Nature, Knowledge, Laws, Society, a Future State, Virtue, Religion, the Passions, the Miseries of Mankind, Fame, and the Being and Perfections of God.

The writer is the daughter of Dr. Harwood.





T H E

# CRITICAL REVIEW.

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For SEPTEMBER, 1785.

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*Letters to Edward Gibbon, Esq. Author of the History of the Decline, and Fall, of the Roman Empire. By George Travis, A.M. 8vo. Second Edition. 5s. Rivington.*

THIS is a learned and elaborate defence of the celebrated passage in 1 John v. 7: 'There are three' that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.'

It was occasioned by the following note in Mr. Gibbon's second volume of the History of the Decline and Fall of the Roman Empire:

"The three witnesses (1 John v. 7.) have been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud, or error, of Robert Stephens, in placing a crotchet; and the deliberate falshood, or strange misapprehension of Theodore Beza."

In the first Letter, our author endeavours to shew, that this charge against the Complutensian editors, Robert Stephens, and Beza, 'is not warranted by fact, and cannot be supported in argument.'

As to Erasmus, he says, 'His conduct betrays, at least, great weakness. If he was really possessed of five ancient manuscripts, in which this verse had no place, and had thought it his duty to expel it accordingly from his two former editions [in 1516, and 1519] he ought not to have restored it in his third edition [in 1522] upon the authority of a single MS. only.—Either he could not produce the five MSS. in which he had alleged the verse to be omitted; or he had other authorities, much superior to the testimony of a single MS. for replacing the verse, which he was not, however, ingenuous enough to acknowledge.'

VOL. LX. Sept. 1785.

M

This,

This, and what follows, seems to be too severe a censure upon the conduct of Erasmus. We see no great impropriety in giving way to the zeal of his opponents, on the authority of a single manuscript. The text was admitted; but it was admitted as a doubtful reading; and its authenticity was left to be determined by more manuscripts, and a farther investigation.

‘Veruntamen, says Erasmus, ne quid dissimulem, repertus est apud Anglos Græcus codex unus, in quo habetur quod in vulgatis deest.—Ex hoc igitur codice Britannico reposuimus quod in nostris dicebatur deesse, ne cui sit causa calumniandi.’

Surely the conduct of Erasmus, in this instance, does not deserve to be called ‘mean,’ or ‘grossly disingenuous.’

Though we do not by any means join with Mr. Gibbon in the censure of Robert Stephens, yet it may not be improper to observe, that he is not the first who supposed there was a mistake or misrepresentation with regard to this passage, in Stephens’s Greek Testament.

F. Simon (who may be supposed to have been well acquainted with the Greek MSS. in France) makes the following remark :

‘Since we are come to Greek manuscripts, it will not be amiss to make this observation, that there is an apparent fault in the printing of this place, in the fair Greek edition of the New Testament of Robert Stephens; the semicircle or hook, that shews how it should be read, is placed after *εν τη γραφῃ*; whereas it ought to be put immediately before *εν τη γη*; inasmuch that all these words *εν τη γραφῃ, ὁ Παῖς, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα καὶ ἔσται οἱ τρεῖς ἑν ἑστίν. Καὶ τρεῖς ἑστίν οἱ μαρτυρητές*, were not in the seven copies that are quoted in the margin of this edition. Lucas Brugensis has already made this conjecture; for he durst not avouch that this verse is entire in all Robert Stephens’s Greek manuscripts, without the words *εν τη γραφῃ*. Therefore having observed this, he subjoins, “Si tamen semicirculus, lectionis designans terminum, suo loco sit collocatus:” “provided the semicircle, which denotes the end of the reading, be inserted in its proper place.” Indeed it is difficult to find Greek MSS. in which these words are expressed. They are not found in any of those of the king’s library, that I have consulted.’

In the second Letter our author proceeds to establish the authenticity of the verse itself, by testimonies of different kinds, all antecedent, in point of time, to the days of any of the editors here mentioned; by proofs, commencing with the age of Erasmus, and ascending from thence to that of the apostles.

These

These testimonies are those of Laurentius Valla, Nicholas de Lyra, St. Thomas, Durandus, Lombard, Rupert, St. Bernard, Radulphus Ardens, Hugo Victorinus, Scotus, Walafrid Strabo, Ansbert, Etherius, Beatus, Cassiodorus, Fulgentius, [A. D. 508.] Vigilus Tapsensis, [484.] Eucherius, [434.] Jerome, [378.] St. Austin, [396.] Marcus Celestius, [one of Jerom's correspondents,] Phæbadius, [359], Cyprian, [248] Tertullian; [192.]

To the evidence, furnished by these writers, the author subjoins the testimony of councils, and other collective bodies of men.

With regard to the preceding testimonies it may be said, that the authority of writers, or even manuscripts, of a thousand or thirteen hundred years antiquity, is fallacious; because the verse in question, supposing it to be an interpolation, was most probably inserted in *some* copies of St. John's Epistle, in the fourth or fifth century, by some orthodox zealot\*.

In treating of Jerome's testimony, our author says:

'When the pious Jerome, who died A. D. 420, had completed that great work of correcting the Latin version of the Old, and settling the text of the New Testament, which he undertook at the request of pope Damasus, he closed the arduous task with the solemn protestation, that in revising the New Testament he had adhered entirely to the Greek MSS. "Novum Testamentum Græcæ fidei reddidi." And in Jerome's Testament, this verse of St. John is read without any doubt of its authenticity.'

The learned author supposes that Jerome translated all the New Testament. But how is this to be proved? Jerome indeed says, 'Novum Testamentum Græcæ fidei reddidi.' But it is most probable, that Jerome's translation was not so extensive. Jerome wrote his Catalogue of Ecclesiastical Writers, in which these words occur, in the year 392. Yet St. Austin, in a letter to him, which could not be written earlier than 395, after he was bishop of Hippo, returns him thanks for translating 'Evangelium ex Græco;' and Jerom in answer, styles his work, 'Novi Testamenti emendatio †.' We, therefore, cannot conclude from the words Novum Testamentum, or the corresponding Greek in Jerome's Catalogue, Καινὴ Διαθήκη, that he translated the apostolical epistles, or corrected the ancient Latin version of the whole New Testament.

But granting that he did, where shall we find this translation or emendation? Mr. Travis tells us, page 93, 'Jerome

\* Arius was condemned in the Nicene Council, A. D. 325.

† Hieron. Oper. ii. 336. 334. edit. 1565.

was the author of that translation of the Bible, which is now called the vulgar Latin or the Vulgate: in which translation this verse has always had a place.\*

Erasmus places this translation among the 16th works of Jerome, and says, '*Novum Testamentum Græcæ fidei reddidit; qui labor, si extaret, aut non fuisset nobis eâdem in re laborandum, aut certè illius studio plurimum fuisset adjuti.*' And in his commentary on the words '*Evangelium ex Græco,*' he says: '*Hieronymus dicit se castigasse magis sensum quàm verba, quanquam nec illum habemus castigationem.*'

Poole, in the Preface to his Synopsis, speaks of the Vulgate in the following terms:

*'Vulgata Latina versio, eadem ferè quæ Hieronymi, sed variè immutata atque interpolata, et decreto Romani pontificis firmata; quam alii miris laudibus extollunt; nec alii minùs vituperant; alii verò eam sacrum texum modò optimè, modò etiam pessimè, plerumque verò mediocriter, reddere sentiunt.'* p. iv.

It may be observed, that neither Bellarmine nor F. Labbé, include a translation or castigation of the New Testament among the works of Jerome. What Cave says upon this subject, seems to be the real truth. '*Quicquid ex iis [libris] extat in Vulgatis Bibliis conservatur, cum antiquâ versione Latinâ ex Græco facta, permixtum ac confusum; adeo ut quænam sint Hieronymi, quænam antiquæ versionis, vix ac ne vix dignosci queat.\**'

If we likewise consider the various corruptions, which this Latin translation has undergone in later ages, we cannot by any means agree with our author in believing, that we have at present Jerome's version of the text in dispute.

One of the most important testimonies which the writings of Jerome afford, is the following passage in a preface to the canonical Epistles, which passes under his name.

*'Est prima earum una Jacobi, Petri duæ, Johannis tres, & Judæ una, Quæ si, ut ab eis digestæ sunt, ita quoque ab interpretibus fideliter in Latinum verterentur eloquium, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret; illo præcipuè loco, ubi de Unitate Trinitatis in primâ Johannis epistolâ positum legimus. In quâ etiam ab infidelibus translatoribus multum erratum esse à fidei veritate compertimus; trium tantummodo vocabula, hoc est, Aquæ, Sanguinis, & Spiritûs, in suâ editione ponentibus; & Patris, Verbiq; ac Spiritûs testimonium omittentibus, in quo maximè & fides catholica roboratur, et Patris, ac Filii, ac Spiritûs una divinitatis substantia comprobatur†.*

\* Cave, Hist. Literaria. Vide Apparatus Biblicus by F. Lamy, lib. ii. cap. 8.

† Hieronymi Divina Bibliotheca per Martianay, edit. Par. 1693. p. 1607.

There are several circumstances in this preface, which though they do not absolutely prove that it is a forgery, have at least a *suspicious* appearance. We shall mention one or two. The preference, which is ascribed so *carefully* and *officially* to St. Peter, *seems* as if it came from the pen of an advocate for the supremacy of the Roman pontiff.—The author of the preface vehemently exclaims against the infideles translatōres, and says, that by the *verse* in question, ‘*maxime fides catholica roboratur.*’ Yet ‘the pious Jerome’ never fully or *explicitly* appeals to this important text, in any part of his works! This, we will venture to say, is unaccountable. It may also be presumed, that if St. Jerome thought this passage the strongest confirmation of the Catholic faith, it would have been constantly cited by the Trinitarians. But it is not.

The earliest testimony which our author produces, and indeed the earliest which can be produced, is that of Tertullian.

‘In those days, says Mr. Travis, arose in Asia, the heretic Praxeas, who maintained, that there was no plurality of persons in the godhead; but that the Father suffered on the cross. Against the opinions of this man Tertullian wrote a treatise, in the twenty-fifth chapter of which, he thus alleges this passage of St. John. “The connection of the Father in the Son, and of the Son in the Holy Ghost, makes a unity of these three, one with another, *which three are one.*” The Latin is, “*qui tres unum sunt:*” a literal quotation of the *verse* in question. And the testimony of Tertullian, seems to carry irresistible conviction with it to every unprejudiced mind, not only from its proximity to the age of the apostles, but because he testifies, that in those times, their authentic epistles were actually read to the churches, not through the medium of the Latin, or of any other translation, but in the original Greek, to which originals Tertullian himself directly appeals\*.’

This testimony of Tertullian, when viewed in the original, does not seem to carry that irresistible conviction with it which our author apprehends. ‘Ita connexus, says that father, Patris in Filio, & Filii in Paracleto, tres efficit coherentes, alterum ex altero, *qui tres unum sunt*, non unus. Quamoddū dictum est, ego & Pater unum sumus†.’ The passage to which he here very manifestly refers, is John x. 30, *ego και ὁ Πατερ ἐν ἑσμεν*, ‘I and my father are one.’ This, he observes, is asserted in Scripture, ‘dictum est.’ If the former words, ‘*qui tres unum sunt*,’ had been in St. John’s Epistle, Tertullian would undoubtedly have appealed to his authority. But he does not; nay, so far from it, he uses very different

\* Tertull. de Præscript. Hæret. c. 36. Monog. c. 11.

† Edit. Rigaltii, 1675. p. 515.

terms, namely, 'filius and paracletus.' We are therefore inclined to think, that Tertullian took his form of expression 'unum sint,' from ἐν ἑσμέν, in the verse above cited; and that he might have expressed himself as he has done, if the controverted passage in St. John's Epistle had never existed.

It is very certain, that both the Greek and Latin writers interpreted the eighth verse, in a mystical sense, of the Trinity, understanding by the spirit, God the Father; by the blood, the Son; and by water, the Holy Ghost. It is, therefore, most probable, that the passages in St. Cyprian, St. Austin, and others, which by some are thought to be quotations from the seventh verse, are, in reality, nothing more than glosses on the eighth.

Our author having alleged and enforced all the foregoing testimonies, proceeds to examine the most material objections which have been urged against the originality of this verse, and to his examination superadds some reflections, which seem to arise from an attentive consideration of the whole subject.

Sandius, M. Simon, and Mr. Emlyn, among the more early opponents of this verse; and Dr. Benson, sir Isaac Newton, Mr. Griesbach, and Mr. Bowyer, among its more modern adversaries, seem to have been the most diffuse in the variety of their remarks, and the most determined in their opposition. But as the four last mentioned writers have collected, into one point of view, all, or nearly all, the objections that have at any time been urged against the originality of the verse in question; and as their works are more generally known than those of Sandius, Simon, or Emlyn, this learned writer considers them as speaking the sense of their fellow-advocates, and states their objections in their own words.

In this part of his work, and indeed in every other, our author displays indefatigable industry, extensive reading, and uncommon acuteness, in maintaining his hypothesis.

Yet, notwithstanding all that he has advanced, when it is considered that this verse does not exist in the best and most ancient manuscripts; and that it does not appear to have been fairly and expressly quoted by any Greek or Latin writer in the four first centuries of the church, in their warm disputes with the Arians and other ancient Antitrinitarians, the discerning reader will still perhaps entertain his doubts, and be rather pleased with the learning and ingenuity of this able writer, than convinced by his arguments.

Travis

*Travels in the Two Sicilies, by Henry Swinburne, Esq. (Continued, from Page 87.)*

**D**URING a respite from rain, Mr. Swinburne made some excursions from Palermo into the neighbouring country; and the sanctuary of St. Rosalia, the peculiar patroness of the city, was the first place he visited. It stands on Monte Pellegrino, anciently Ercta, which, about a mile from the gates, rises abruptly, quite detached from all other mountains. Towards the close of the first Punic war, to preserve a free communication with the sea, this mountain was fortified by Hamilcar Barcas, who maintained the post for five years, notwithstanding the success of his enemies against all the other Carthaginian generals.

To facilitate the approach to the saint's grotto, a road has been made up the side of the mountain; for defraying the execution of which work, a tax was levied upon meat by the senate of Palermo. The sanctuary is a spacious cavern, having its entrance closed with a convent and portico. It is so full of springs, that leaden pipes are laid along the roof to catch the drops and convey them into a cistern. A rich altar is erected over the marble effigy of the saint, which, lying at full length, is covered with a silver vest, the gift of his present Catholic majesty.

The traveller's second day's route lay along the shore, towards the East, through a rich well-inclosed plain, bounded by very high mountains. The little river Ammiraglio, anciently Orethus, on the banks of which Metellus defeated the Carthaginians, has worn its way deep into the stony stratum under the vegetable covering. This stream flows through pastures and orchards, which, even in December, display a lively prospect of young corn, pulse, and the rich foliage of a variety of ever-green fruit-trees.

Continuing his route, Mr. Swinburne rode about ten miles by the edge of the bay, between hedges of aloe and Indian fig. On the waste, asparagus, oleander, palma Christi, and palmetto, or dwarf-palm, over-run the surface of the ground. The road rises gradually to La Bagaria, a hill covered with villas belonging to the nobility. Those houses are built with a coarse porous breccia, of a dusky yellow cast, which is extremely unfit for the purposes of ornamental architecture, as it moulders away by being exposed to wind and rain. The first of the villas is built in an agreeable taste, and the ornaments are chaste and light; but the second, or that of Palagonia, is represented as extremely dissimilar.

M 4

To

' To this extraordinary place, says Mr. Swinburne, the traveller is admitted through a huge gate, on the plinth of which are fixed six colossal white-washed statues of hussards or halberdiers, to dispute the entrance of an avenue three hundred yards long, not of cypresses, elms, or orange-trees, but of monsters.

' On each hand is a parapet wall loaded with more horrible figures than were ever raised by Armida and all the enchanters of Ariosto. Busts of punchinellos and harlequins, with snakes twisted round them; the heads of dwarfs with huge perriwigs, of asses and horses with laced cravats and ruffs, compose the lower range of this gallery, and at intervals of ten yards are clustered pillars, supporting curious groups of figures; some are musicians, other pigmies, opera heroes, old women grinning, lions and other beasts, seated at tables with napkins under their chins, eating oysters; princesses with feathers and furbelows, oltriches in hoops, and cats in boots. In short, more unaccountable mixtures of company, and unnatural representations of creatures than I had patience to note, or memory to record. They are luckily all made of so soft and perishable a stone, that we need be under no apprehensions of this collection passing to posterity as a monument of the taste of the eighteenth century. Many enormous noses and preposterous limbs have already crumbled to dust. The stone-cutters that made these figures, though they could barely trace out a resemblance of the human form, have shewn great dexterity in carving curls, foliage, and flounces out of such coarse materials.

' This avenue of Pandæmonium brought me to a circular court before the house, crowded with stone and marble beings, not to be found in any books of zoology. Men, monsters, and animals line the battlements of the mansion, and stand so thick, and in such menacing attitudes, that it would not be safe to approach in a windy day. The walls are cased with basso-relievos, masks, medallions, scriptural subjects, heathen gods, emperors, and posture-masters: some of the sculpture is in a good style, copied from the antique, but the greatest part consists of such figures as we meet with in Dutch fairs representing the seasons and elements.

' Within doors the same sort of company presents itself, but the proprietor has for some years past abandoned this wonderful abode, and many of its beauties feel the fatal effects of his absence. The cielings of the rooms are of looking-glass; the walls lined with china and Delf baubles, monkees hold up the curtains, horses mount guard, and devils wait at the foot of the stairs. The ball room remains imperfect, though intended for the chef d'œuvre; round it runs a marble bench, which upon examination I found to contain a great number of night tables.'

In a subsequent route our author visited the spot where formerly stood the city of Egesta or Segesta, founded by the Trojans.



jans. He informs us, that nothing could be more judiciously chosen than the situation of this place.

It lay, says he, upon a ridge of hills gently sloping towards the northern aspect, sheltered on the southern and eastern quarters by high rocky eminences, at the foot of which two roaring brooks winded their course and embraced the city. While Segesta was in a flourishing state, its environs populous, and well cultivated, the aspect of the country must have been delightful; the pestilential suffocating blasts, that rush over the seas from the hot sands of Africa, could not reach this protected vale, while the wholesome north wind had free admittance to refresh and purify the atmosphere.

The walls appear in many places. The emporium was at the mouth of the river, near the spot where Castellamare now stands. Segesta had the advantage of hot mineral waters within its district, which are still used for medical purposes. The form of its theatre is discernible, some cisterns and foundations of houses occur along the declivity. On the brow of a lofty rock impending perpendicularly over the river, and at the eastern extremity of the city, is to be seen a most noble well-preserved monument of ancient magnificence; on this bold cliff rises a Doric temple of thirty-six columns, all, except one, perfectly entire; the damaged column suffered with part of the pediment by a stroke of lightning. This edifice is a parallelogram, of 162 feet by 66. The colonnade stands upon one common plinth, or range of stone, which is cut through, as for an entrance, at the last intercolumniations of each flank. In the fronts it is so between all the pillars; within, at every intercolumniation a recess of half a diameter is left as a niche for a statue, or an altar; the columns are of a longer proportion than those of Paestum, and therefore I suppose this temple is of a later date; they taper very much, being six feet in diameter below, and four only at top, without any swell in the middle; they have no base, but there is a groove near their bottom, in which it appears that there has been a metal rim fixed with nails; it is probable that the architects of ages subsequent to its foundation, being desirous of accommodating this old Doric style to their customary rules for expressing that order, had fastened a brass base round each column. The capitals are simple, but the denticules and drops of the entablature have a more modern appearance than those of the Paestan ruins. The architrave is built with one large upright stone over the center of the column between two very long flat ones that reach from one capital or the other. The frieze and architrave are entire all round, and, except in the pediments, so is the cornice. There is no inner wall or cella, nor any vestige of a roof; hence, some observers have concluded that this building was never finished, and was, perhaps, the very temple which the Segestans obtained leave from Tiberius Cæsar to erect; but unless that

that people followed scrupulously the rules and proportions handed down to them by their ancestors, without adopting the variations introduced into the art by modern architects, the style of this temple marks an earlier period than the æra of the Cæsars. As roofs are generally composed of timber, lead, copper, tiles or slates, it is easy to conceive how such materials may have been purloined or destroyed, though the solidity of the columns have resisted all attacks of time and foes.

‘The pediments are much injured; the northern aspect is corroded by the weather; the stone being a porous grey marine concretion. The clear colour and majestic disposition of so many columns, on which light and shade are cast in various directions, and the insulated situation of so grand a building on a bold eminence in the midst of a desert, have something singularly awful and sublime in their effect.’

During Mr. Swinburne's progress in this country, he remarks, that most baronial towns are built on eminences at a distance from the shore, and out of the reach of sudden invasion; while royal burghs, having stronger fortifications, and regular garrisons or militia, stand more venturously on the edge of the sea.

Near Castell Vetrano, on the 27th of December, the traveller rode seven miles into the south vale, a rich inclosed district like the country round Naples. It is watered by the Madiuni, a clear romantic stream, passing through a long line of hills, which exhibit the most extraordinary assemblage of ruins in Europe. These are the ruins of Selinus. They lie in several stupendous heaps, with many columns still erect, and at a distance resemble a large town with a crowd of steeples. The body of the town stood on a ridge, west of the river, and near the sea. Its harbour was at the mouth of the Madiuni, where a part of the mole is yet existing. The eastern hill, which seems not to have been within the walls, is not commanded by any other point of land, and falls with a rapid slope towards the sea, going off in a much more gentle declivity on the north side. The top is an extensive level, on which lie the shattered members of three Doric temples, thirty yards asunder, in a direct line from north to south. These ruins are described by our author in the following terms.

‘The most northerly temple, which was Pseudodipteros, exceeded the others very much in dimensions and majesty, and now composes one of the most gigantic and sublime ruins imaginable. The columns of the pronaos, which fronted the rising sun, are fluted, those that supported the sides of the temple plain; one of the former and two of the latter are still standing, though not entire; the capital and entablement are totally overturned. The columns measure nine feet three inches in diameter

diameter at bottom, and six feet three inches below the capital. I believe their total height did not exceed five diameters or fifty feet. The capitals are of one solid block, uncommonly bulky in the semiglobular part called the ovolo. Although these noble ruins be tumbled together in great confusion, and the means of measuring their extent be difficult, I think I may pronounce, from the measures I took, that the length of the whole edifice was about three hundred and thirty feet, and its breadth thirty-nine.

The second temple is ruined with more order, and is easily described; it had six columns in the fronts and eleven on each side, in all thirty-four; their diameter is five feet; they were all fluted, and most of them now remain standing as high as the second course of stones.

The pillars of the third temple were also fluted, and have fallen down so very entire, that the five pieces which composed them lie almost close to each other, in the order they were placed in when upright; the cella does not exceed the vestibule in extent.

All these temples are of the old Doric order, without a base, and of a much more massive proportion than the Segestan edifice. The two lesser temples are more delicate in their parts and ornaments than the principal ruin; the stone, of which they are all composed, is smooth and yellowish, and was brought from the quarries of Castell-franco, seven miles off.

It is said that the city was destroyed by the Carthaginians, and that these proud fanes were levelled to the ground by the hand of man; but it is at least as probable that they were shaken and overthrown by an earthquake; their prodigious volume must have rendered it a difficult task to overset them, and the regularity, with which the columns of the smaller temples are thrown down argues the effect of some uniform general concussion. It is hard to attribute such devastation solely to human malice; and whoever beholds these enormous masses, scattered in heaps upon the plain, must of course accuse nature of having had some share in this victory over the pride of art.

In the large village or burgh of Ribera, the traveller was received at the house of an old baroness, a widow, who, with her son and daughter-in-law, paid the utmost attention to a letter he had brought from their friends at Sciacca. The room they supped in was an ordinary bed-chamber, but the entertainment plentiful and good. Ceremony predominated at first to a troublesome degree. None of the company would taste a morsel unless Mr. Swinburne helped both them and himself; a fashion he was not aware of. As soon as he discovered the reason of their abstinence, we might presume that he would not be remiss in making an atonement. He accordingly served each person with alertness and profusion. The ladies accepted whatever was offered, but having made their evening meal before

before his arrival, left the meat on their plates untouched. In a short time they became more sociable, and conversation ran on familiarly.

The oldest language spoken in Sicily, of which any remains are left, was the Phœnician, which exists on numberless coins of all metals, and in some inscriptions. Greek, our author observes, was introduced by two sets of colonies; in one the Doric dialect prevailed; the other spoke the Attic. Several learned antiquaries have asserted, that the former only was in use through all the settlements; but the contrary, we are informed, is clearly demonstrated by the prince of Torremusa, from authentic documents.

The city of Girgenti stands upon one of the highest hills on the coast, where anciently stood the citadel of Cocalus; the houses cover its summit and sides completely, and seem like terraces, with the cathedral and castle above all. The road thither is good, though hilly, and the vale delightfully planted with olive-trees, in corn-fields. Among the distant groves towards the east, the ruins of Agrigentum rise above the trees. The traveller informs us, that it was difficult to be more judicious and fortunate than the Agrigentines, in the choice of a situation for a large city. They were here provided with every requisite for defence, pleasure, and comfort of life. A natural wall, formed by abrupt rocks, presented a strong barrier against assailants; pleasant hills sheltered them on three sides without impeding the circulation of air; before them a broad plain, watered by the Agragas, gave admittance to the sea breeze, and to a noble prospect of that element; the port or emporium lay in view at the mouth of the river, and probably the road across the flat was lined with gay and populous suburbs.

The gratification which the traveller here enjoyed, in examining the vestiges of old magnificence, was increased by the sweet temperature of the atmosphere. He began his circuit at the north-east angle, with some foundations of large regular stones, upon which a church has been erected. A road appears hewn in the solid rock, for the convenience of the votaries that visited this temple in ancient times. It was then dedicated to Ceres and Proserpine, the peculiar patronesses of Sicily.

Towards the south-east corner the ground, rising gradually, terminates in a bold eminence, which is crowned with majestic columns, the ruins of a temple said to have been consecrated to Juno. It was raised upon a lofty base of regular stonework, in the heart of which was contrived a gallery, either for apartments or store-houses. On the west front, a grand flight  
of

of steps leads up to the pronaos or vestibule. The fronts consisted of six fluted Doric columns, the flanks of eleven plain ones; of these, few are now standing, many having been thrown down by earthquakes in the memory of man; and what remains is in a tottering condition.

Moving from this temple, along the brow of the hill towards the west, the traveller reached the building commonly called the Temple of Concord.

The reason given, says our author, for supposing it was sacred to Concord is, that Fazzello, and subsequent writers, have ascribed to this building the inscription now fixed in a wall at Girgenti. It runs thus: "Concordiæ Agrigentinarum sacrum Respublica Lilybitanorum dedicantibus M. Atterio Candido Procos. et L. Cornelio Marcello D. Pr. Pr." and, as D'Orville very justly concludes from many unanswerable arguments, is supposititious. Upon this slight foundation, and an expression in Strabo, who says, that all the public edifices of Agrigentum had been burnt or destroyed before the time of Augustus, Fazzello has formed his opinion that this temple was built after that period, and at the joint expence of the two cities mentioned in the inscription. If it was, it must be deemed impossible to ascertain the age of a building by the style of its architecture; for the ruins of Agrigentum seem to belong to an earlier period.

This Doric Temple has all its columns, entablature, pediments, and walls entire; only part of the roof is wanting. It owes its preservation to the piety of some Christians, who have covered half the nave, and converted it into a church. Six columns in front, and eleven on the sides, exclusive of the angular ones, form the colonade. The cella has a door at each end, between two columns and two pilasters, and in each side-wall six small doors, with a stair-case that led up to the rooms in the roof. This majestic edifice stands in the most striking point of view, on the brink of a precipice; which formed the defence of the city along the whole southern exposure.

The traveller and his company proceeded thence in the same direction, between rows of sepulchres cut in the rock. Some parts are hewn into the shape of coffins, others drilled full of small square holes, employed in a different mode of interment, and serving as receptacles of urns. One ponderous piece of the rock, by the failure of its foundation, or the shock of an earthquake, has been loosened from the quarry, and rolled down the declivity, where it now lies supine with the cavities turned upwards.

The next station of the travellers was at a single column that marks the confused heap of moss-grown ruins belonging to

to the Temple of Hercules. It stood on a projecting rock above a chasm in the ridge, which was cut through for a passage to the emporium. They followed this road over some hills to the building usually called the Tomb of Thero. It is surrounded by aged olive-trees, which cast a wild irregular shade over the ruin.

This edifice inclines to the pyramidal shape, and consists, at present, of a triple plinth, and a base supporting a square pedestal. Upon this foundation is raised a second order, having a window in each front, and two Ionic pilasters at each angle. They are crowned with an entablature of the Doric order, of which the triglyphs and metopes remain, but the cornice is fallen. The inside of this building is divided into a vault, a ground room, and one in the Ionic story, communicating with each other by means of a small internal stair-case.

On the plain below are some fragments of the Temple of Esculapius. Part of two columns and two pilasters, with an intermediate wall, support the end of a farm-house, and were, our author imagines, the front of the cella.

Returning from the plain to Agrigentum by the same road, and pursuing the track of the walls towards the west, the traveller arrived at a spot which is covered with the colossal remains of the Temple of Jupiter the Olympian, minutely described by Diodorus Siculus. It is now barely possible, with the help of much conjecture, to discover the traces of its plan and dimensions.

The next ruin belongs to the temple of Castor and Pollux; but it is so covered with vegetation that only a few fragments of columns appear between the vines. This was the point of the hill where the wall stooped on the brink of a large fish-pond, spoken of by Diodorus. It was cut in the solid rock thirty feet deep, and water was conveyed to it from the hills. In it was bred a great quantity of fish, for the use of public entertainments. Swans and various other kinds of wild-fowl swam along its surface, for the amusement of the citizens; and the great depth of water prevented an enemy from surprising the town on that side. It is now dry, and used as a garden.

As nothing affords the mind greater pleasure than contemplating scenes which excite the remembrance of ancient grandeur, we have, for the satisfaction of our readers, been more particular than usual, in tracing the progress of this agreeable and well-informed traveller, whose descriptions are every where distinct, and his observations invariably founded in justice of sentiment. In a subsequent Number we shall finish our account of the work.

*A Letter*

*A Letter to Theophilus Lindsey, A. M. occasioned by his late Publication of An Historical View of the State of the Unitarian Doctrine and Worship.* 8vo. 2s. 6d. Payne and Son.

THE author of this Letter informs us, that 'ever since he was able to read the New Testament, with any degree of rational attention, he has been led to consider the mystery of the Trinity in Unity as an object of faith too vast for human comprehension, and therefore best viewed in awful silence and adoration.' About the same time, he says, 'he formed an opinion, which he has never seen the least reason to alter, that the doctrine of Christ's humanity, as professed and preached by Mr. Lindsey, is subversive of every principle of Christianity.' But, though he utterly disapproves of Mr. Lindsey's tenets, he does not attempt to refute them by an appeal to the sacred writers. After what has been written on the subject, he does not apprehend that any thing he can add would have the least effect; he therefore studiously avoids all appearance of controversy; and confines his observations to those parts of Mr. Lindsey's writings, in which that author has mentioned some very learned, pious, and respectable men, as patronizers of his opinion.

'I find, says he, very few, if any, those only excepted who reject the gospel revelation, that would not have thought it an injury to their characters to be ranked with your disciples. Surely the word unitarian, in this sense, could never have been used with less propriety, than when applied to such believers in the Christian system as Mr. Whiston, Dr. Clarke, sir Isaac Newton, bishop Hoadly, and even Socinus himself, who, strange as it may seem, was not, in your sense of the word, a Socinian; for all these, according to your own account, considered Christ as an object of worship; and if they had been called upon to sign an article, declaring that he was only an inspired man, would have burnt rather than have complied.'

Mr. Lindsey, it is well known, has made great use of Dr. Clarke's manuscript Liturgy, in the British Museum. On this subject, the author makes the following animadversions, among many others to the same effect.

'It is pretty clear, from Dr. Clarke's writings, that he was too able, too discerning, and I hope too conscientious a man, to settle in his mind an opinion, that Christ was a proper object of worship; and then, from that opinion, to draw the consequence, which, according to your account, must be contended for, that the Liturgy of the Church of England ought

ought to be divested of all passages, in which prayer is addressed to Christ. I must, therefore, suppose, I think I might say, conclude, that Dr. Clarke's manuscript Liturgy was merely experimental, and, as such, by him abandoned, though not destroyed: or that it did contain some passages in which prayer was addressed to Christ.'

In speaking of Mr. Whiston, as well as Dr. Clarke, he says: 'could you, who believe that Christ had no existence before he was born at Bethlehem; and Mr. Whiston, who with Dr. Clarke, believed that he existed with the Father from the beginning, read the same service together? If you could, there is certainly some mystery in the art of Liturgy-making, totally beyond my comprehension. Nor can I see why, if the same words can be made to fit two such opposite opinions, and satisfy those who in some way worship Christ, and those who worship him not at all, there needed all that labour which it cost you, to alter and amend Dr. Clarke's Liturgy.'

After many other observations on this subject, the author proceeds to the principal design of his address, the vindication of his friend, the late Abraham Tucker, Esq. author of the *Light of Nature* pursued, against that injurious reflection, which he conceives Mr. Lindsey has thrown on his character, when he styles him 'an unitarian Christian.'

'When I saw Mr. Tucker in the list of your "enlightened Unitarians," I solemnly declare, says he, I could not have been more amazed, if I had seen his venerable name enrolled among the disciples of Mahomet.'

In consequence of this imputation on the religious sentiments of that writer, our author proves, by various passages in his works, 'that he was not a believer in one syllable of Mr. Lindsey's chapter on the proper humanity of Christ, but an enlightened Athanasian.'

At the conclusion of his Letter he suggests what influence he thinks Mr. Lindsey's *Historical View of the State of the Unitarian Doctrine and Worship*, may have on the peace and happiness of mankind, in their individual, social, civil, and religious capacities.

This writer appears to be a serious, orthodox believer, who views the Mystery of the Trinity in awful silence, resigns his judgement to the incomprehensibility of the subject, and peaceably acquiesces in a doctrine, sanctified by the wisdom of ages, and established by the laws of the land.

*'Archæologia :*



*Archæologia: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VII. 4to. 11. 1s. in Boards. White.*

**T**HE institution of the Antiquarian Society has proved the means not only of diffusing an acquaintance with antiquities, but of stimulating ingenuity to various conjectures and observations. The Archæologia, therefore, at the same time that they afford a work of entertainment, are happily calculated for extending our knowledge relative to the state of remote ages.

The first article in this volume contains Observations on an Inscription on an ancient Pillar in the Possession of the Society of Antiquaries.—In 1726, this pillar was brought from Alexandria, where it was found buried in the sands, and supposed to have served as a tomb-stone. It is of granite, in the form of an inverted cone, three feet four inches high, and from eight inches and a half to six inches and a half diameter. The inscription is in Oriental characters, compounded of the Cufic, and of that which was invented by Ebn Moclah, about the year of the Hegira 320. The following is the translation of it according to Mr. Bohun.

1. The Bismela with a flat roof, this temple
2. Erected according to an old form, happening to be burnt down and laid sleeping in its ruins, was
3. In the time of the Caliph Hakem re-erected according to that (form) which Mahomet
4. Casim, in his directions touching this kind of building, had given and set thereof an
5. Example, and now lastly being purged from impurities and consecrated was re-built by order
6. Of Al Mustapha, over Egypt by the grace of God lord of the faithful in the year 506 in the month Cahile.

This obscure inscription Mr. Bohun endeavours to illustrate from history, and refers it to an event in the dynasty of the Fatemite caliphs.

Article II. is an Illustration of some Druidical Remains in the Peak of Derbyshire. By the Rev. Mr. Pegge.—These remains are chiefly two stones which were taken out of the ground about the year 1760, at Durwood, near Hartle-moor, where they lay by the side of a large urn, half full of burnt bones. They are supposed to have been used for grinding corn before mills were invented; and this opinion Mr. Pegge endeavours to confirm by the authority of some authors, who have observed that the same expedient was commonly practised in other nations.

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Art. III,

Art. III. Historical Notes concerning the Power of the Chancellor's Court at Cambridge. By the Rev. Robert Richardson, D. D. late Rector of St. Anne's, Soho.

Art. IV. Observations on the Practice of Archery in England. By the Hon. Daines Barrington.—In the numerous disquisitions made by Mr. Barrington relative to British antiquities, he discovers so much laudable industry, and such an extent of information, as must render his observations peculiarly interesting to all the lovers of antiquarian researches. We shall therefore, for the gratification of our readers, submit to them a part of his remarks on the present subject.

‘As some of our most signal victories, in former centuries, were chiefly attributed to the English archers, it may not be uninteresting to the Society if I lay before them what I have been able to glean with regard to the more flourishing state of our bowmen, till their present almost annihilation.

‘This fraternity is to this day called the Artillery company, which is a French term signifying archery, as the king's bowyer is in that language styled *artillier du roy*, and we seem to have learnt this method of annoying the enemy from that nation, at least with a cross-bow.

‘We therefore find that William the Conqueror had a considerable number of bowmen in his army at the battle of Hastings, when no mention is made of such troops on the side of Harold. I have, upon this occasion, made use of the term bow-man, though I rather conceive that these Norman archers shot with the arbalest (or cross-bow) in which formerly the arrow was placed in a groove, being termed in French a *quadrel*, and in English a bolt.

‘Though I have taken some pains to find out when the shooting with the long-bow first began with us, at which exercise we afterwards became so expert, I profess that I cannot meet with any positive proofs, and must therefore state such grounds for conjecture as have occurred.

‘Our chroniclers do not mention the use of archery as expressly applied to the cross, or long bow, till the death of Richard the First, who was killed by an arrow, at the siege of Limoges, in Guienne, which Hemmingsford mentions to have issued from a cross-bow. Joinville, likewise, (in his life of St. Lewis) always speaks of the Christian *balistarii*.

‘After this death of Richard the First, 1199, I have not happened to stumble upon any passages alluding to archery for nearly one hundred and fifty years, when an order was issued by Edward the Third, in the fifteenth year of his reign, to the sherives of most of the English counties, for providing five hundred white bows, and five hundred bundles of arrows, for the then intended war against France.

‘Similar orders are repeated in the following years, with this difference only that the sheriff of Gloucestershire is directed to furnish

furnish five hundred painted bows, as well as the same number of white.

‘The famous battle of Cressy was fought four years afterwards in which our chroniclers state that we had two thousand archers, who were opposed to about the same number of the French, together with a circumstance, which seems to prove, that by this time we used the long-bow, whilst the French archers shot with the arbalest.

‘Previous to this engagement fell a very heavy rain, which is said to have much damaged the bows of the French, or perhaps rather the strings of them. Now our long-bow (when unstrung) may be most conveniently covered, so as to prevent the rain’s injuring it, nor is there scarcely any addition to the weight from such a case; whereas the arbalest is of a most inconvenient form to be sheltered from the weather.

‘As therefore in the year 1342, orders issued to the sherives of each county to provide five hundred bows, with a proper proportion of arrows, I cannot but infer that these were long bows, and not the arbalest.

‘We are still in the dark, indeed, when the former weapon was first introduced by our ancestors, but I will venture to shoot my bolt in this obscurity, whether it may be well directed or not, as possibly it may produce a better conjecture from others.

‘Edward the First is known to have served in the holy wars, where he must have seen the effect of archery from a long-bow to be much superior to that of the arbalest, in the use of which, the Italian states, and particularly the Genoese, had always been distinguished.

‘This circumstance would appear to me very decisive, that we owe the introduction of the long-bow to this king, was it not to be observed, that the bows of the Asiatics (though differing totally from the arbalest) were yet rather unlike to our long-bows in point of form.

‘This objection, therefore, must be admitted; but still possibly, as the Asiatic bows were more powerful than the arbalest, some of our English crusaders might have substituted our long-bows in the room of the Asiatic ones, in the same manner that improvements are frequently made in our present artillery. We might, consequently, before the battle of Cressy, have had such a sufficient number of troops trained to the long-bow, as to be decisive in our favour, as they were afterwards at Poitiers and Agincourt.’

Art. V. Illustration of an unpublished Seal of Richard Duke of Gloucester. By the Rev. Dr. Mills, Dean of Exeter.

Art. VI. Conjectures concerning some undescribed Roman roads, and other Antiquities in the County of Durham. By John Cade, Esq. of Durham.—This ingenious gentleman maintains, with great plausibility, that the traces of an ancient road in the county of Durham are the remains of Ryck-

nild Street, mentioned by old historians, but which has long been lost in the uncertainty of topographical description.

Art. VII. A Letter from the Rev. Dr. Sharp, Archdeacon of Northumberland, tending to confirm Mr. Cade's opinion.

Art. VIII. Mr. Bray on the Leicester Roman Military Stone.—Though Leicester is generally supposed to be the *Rata Coritanorum* of the Romans, it has been doubted by some antiquaries; but, by a stone lately discovered near that town, and described by Mr. Bray, the common opinion is confirmed.

Art. IX. Observations on the present Aldbrough Church at Holderness, proving that it was not a Saxon building, as Mr. Somerset contends. By the Rev. Mr. Pegge.—We shall lay these observations before our readers.

‘ The inscription Mr. Somerset has produced is not of great antiquity, as he states, for Ulf, who first put it up, flourished but in the reign of king Edward the Confessor. However, it is a Saxon inscription, and sufficiently both ancient and curious to merit the attention of our Society. But the inference drawn from this concession, viz. that Aldbrough church, as now existing, is a fabric erected in the Saxon times, or before the Norman conquest, appears to me to be liable to two very specious, not to say formidable objections.

‘ First, there was no church at Aldbrough when Domesday survey was made, the record being entirely silent as to that particular; and yet, I presume, all the churches then in being are there very punctually recited. It may be said, perhaps, in reply to this, that the church at Kirkdale, where a Saxon inscription also occurs, is not mentioned in Domesday Book. I answer, that the fabric at Kirkdale cannot be expected to appear there, as it was not properly a church, i. e. a rectory endowed with tythes, but only a chapel of ease.

‘ The second objection is, that this structure does not present us with any resemblance of Saxon architecture, but on the contrary, every thing there favours of a post-normannic æra. Mr. Brooke himself confesses, “ it now has a more modern appearance;” but this he endeavours to account for “ from the succession of repairs it has undergone, and the addition of windows very different from the original lights.” A suggestion which may be admitted in regard to this or that part of a church; but surely, sir, can by no means suffice for a whole and entire building. The arches within, which can never be thought to have been altered or repaired, those of the windows, and that of the door-way into the chancel, are all elliptic, a mode of building never seen, I believe, in any Saxon erection whatsoever. There is, it seems, some hewn stone-work in the lower part of the south wall of the chancel, “ such, says Mr. Brooke, as was generally used in our most ancient cathedral churches.”

churches." A circumstance which, in my opinion, militates very strongly in favour of the recent erection of this church, our cathedrals of this style of building being all posterior to the Conquest. It is observed, again, that there is some zigzag work in the door of the chancel, and upon this some brass is laid, Mr. Brooke remarking, in regard to this particular, "that this was a style peculiar to the Saxon architecture." This now appears to be plausible; but it should be remembered on the other hand, that though our Saxon ancestors often applied this species of ornament, as here stated and alledged, yet we find the succeeding architects did not so totally forsake it, but that they sometimes retained it; witness the zigzag mouldings, noticed by Mr. Denne, as occurring in post-normannic structures.

But now you will ask, how then do you reconcile this Saxon inscription, so positive and express, with the supposed recency, or post-normannic erection of this church? This, sir, I acknowledge, is a difficulty not easily to be removed; and I, for my part, can only do it by a supposition, which you will think but barely possible; to wit, that Ulf built a church, which in a few years, and by some means now unknown, was destroyed and lay in ruins, A. 1080, when Domesday Book was made: that when the present fabric was erected, the old stone with its inscription, which had happily been preserved, was put up in the new structure, and in the place it now occupies: and lastly, that in all probability, Odo earl of Champagne, Albemarle and Holderness, or his son Stephen, was the person who founded the present church; if at last it was built so early.

Art. X. Particulars relative to a Human Skeleton, and the Garments that were found thereon, when dug out of a Bog at the Foot of Drumkeragh, a Mountain in the County of Down, and barony of Kinalearty, on Lord Moira's Estate, in the Autumn of 1780. By the Countess of Moira.—The particulars concerning this skeleton, so far as they could be collected from the imperfect evidence procured by lady Moira, are related with great precision, and accompanied with such observations on antiquities as do the highest honour to her ladyship's literary accomplishments. Amidst our sincere regret at the failure of all the endeavours which were exerted by this illustrious lady for obtaining more explicit information, we have the satisfaction to find that she perseveres in the hope of yet surmounting the obstacles which have hitherto frustrated her enquiry. When a lady of such eminence contributes her efforts towards the cultivation of antiquarian researches, her example cannot fail of producing the most advantageous effects.

Art. XI. A further Account of Discoveries in the Turf Bogs of Ireland. By Richard Lovell Edgeworth.—This article mentions a coat found ten years ago fifteen feet under

ground, in a turf bog or peat moss. With it were many hundred iron heads of arrows, some bowls of beech and alder, and other wooden utensils, many of which were unfinished, and two or three sacks full of nuts. In the same place were the remains of a work-shop, &c. which favour the author's conjecture that this spot had probably been a large wood, where turners had been employed; to one of whom the uncouth habit is supposed to have belonged. The texture of the coat was such as the knitters and weavers of Ireland, we are told, are unable to imitate.

Art. XII. On the Progress of Gardening. By the Hon. Daines Barrington.—This well-informed writer, with his usual learning, traces the progress of horticulture from the earliest accounts of it in the ancient historians and poets. The gardens first mentioned are those of Solomon, Babylon, Alcinoüs, and Laertes, with the gardens of Lucullus and Augustus Cæsar; but it should seem, our author observes, that the two last were walks, with regular plantations of trees, as Virgil in his *Georgics*, recommends the form of a quincunx.

“Non animum modo uti pascat prospectus inanem.”

In the private gardens of the Romans he remarks, that there were commonly sweet smelling shrubs and flowers; in support of which opinion he produces a passage from Horace. But he evinces, by the authority of Martial, that towards the end of the first century, the prevailing taste was to have *clipt box* amongst myrtles and planes. About the same period, likewise, the Romans appear to have found out the method of forcing roses, which it had formerly been the custom to obtain from Egypt, at great expence.

Our author justly observes, that upon the fall of the Roman empire, little attention can be supposed to have been paid to gardening. Since that period, therefore, the earliest description of any such inclosure which he has found, is that belonging to the Hotel de St. Paul; at Paris, made by Charles the Fifth of France, about the year 1364. In this garden were apples, pears, cherries, and vines, beside peas and beans, beds of rosemary and lavender, with very large arbours.

Mr. Barrington observes, that in the beginning of the sixteenth century there were green-houses in England, as appears from one of Leland's poems entitled, ‘*Horti Gulielmi Guntheri, lyeme vernantes.*’ In the Itinerary of the same author, mention is made of the gardens at Morle in Derbyshire, at Wrexhill, on the Ouse in Yorkshire, and at the Castle of Thornbury.

These three instances, says Mr. Barrington, seem to shew, what were the gardens commonly which belonged to considerable

able houses in the time of Henry the Eighth, but in the fifth volume of the Archæologia we have several other particulars relative to that king's garden, at his favourite and magnificent palace of Nonsuch.

' These circumstances appear in a survey taken in the year 1650, when it probably continued in exactly the same state as it was at the death of Henry the Eighth.

' It is herein stated to have been cut out and divided into several allies, quarters, and rounds, set about with thorn hedges. On the north side was a kitchen garden, very commodious, and surrounded with a brick wall of fourteen feet high. On the west was a wilderness, severed from the little park by the hedge, the whole containing ten acres. In the privy garden were pyramids, fountains, and basons of marble, one of which is set round with six lelack trees, which trees bear no fruit, but only a very pleasaunte flower.

' In the privy garden were also one hundred and forty fruit trees, two yews, one juniper, and six lelacks. In the kitchen garden were seventy-two fruit trees, and one time tree. Lastly, before this palace, was a neate and haundsme bowling-green, surrounded with a ballustrade of free stone.

' In this garden, therefore, at Nonsuch, we find many such ornaments of old English gardening, as prevailed till the modern taste was introduced by Kent.

' During the reign of queen Elizabeth, there was an Italian who visited England, and published, in 1586, a thick volume of Latin poems, divided into several books. This poet styles himself *Melissus*.

' In this collection there is a poem on the royal garden, one stanza of which describes a labyrinth, and it should seem from the following lines, that her majesty was curious in flowers, and perhaps a botanist.

' *Cultor herbarum, memor atque florum,  
Atque radicum sub humo latentum, et  
Stirpium prisca, et nova singularum  
Nomina signet.*

And again,

' *Non opis nostræ frutices ad unguem  
Persequi cunctos, variasque plantas.*

' During the reign of this queen, Hentzner informs us, that there was in the privy garden a jet d'eau, which by turning of the cock, wetted all the spectators who were standing near it.

' *Liberneau*, who wrote his *Maison Rustique* about the same time, advises arbours of jessamine or roses, box, juniper, and cypress, to be introduced into gardens, and gives some wooden plates of forms for parterres, and labyrinths. The same taste prevailed in Spain and Italy.

‘ James the First built, or at least improved, the palace of Theobalds, to which he likewise added a garden, thus described by Mandelslo, a traveller who visited England in 1640.

“ It is large and square, having all its walls covered with fillery, and a beautiful jet d’eau in the centre. The parterre hath many pleasant walks, many of which are planted on the sides with espaliers, and others arched over. Some of the trees are limes and elms, and at the end is a small mount called the Mount of Venus, which is placed in the midst of a labyrinth, and is upon the whole, one of the most beautiful spots in the world.”

‘ This same traveller describes also the garden at Greenwich (much improved by James the First), in which he mentions a statue pouring water from a cornu copizæ, and a grotto.

‘ About the same time Mandelslo visited Brussels, and informs us that in the midst of a lake adjoining to the palace, there is a square house built upon pillars, which perhaps was one of the first summer-houses in such a situation.

‘ Charles the First is well known to have been in the earlier part of his reign an encourager of the elegant arts; but I have not happened to meet with any proofs of attention to the gardens of his palaces, if the appointing Parkinson to be his herbarist be excepted, which office, it is believed, was first created by this king.

‘ Improvements of the same kind were little to be expected from the commonwealth, or Cromwell; but Charles the Second being fond both of playing at mall, and walking in St. James’s Park, planted some rows of limes, and dug the canal, both which still remain. He also covered the central walk with cockle-shells, and instituted the office of cockle-strewer. It was so well kept during this reign that Waller calls it “ the polished mall.” He also mentions that Charles the Second (probably from this circumstance) was able to strike the ball more than half the length of the walk.

‘ Lord Capel seems to have been the first person of consequence in England, who was at much expence in his gardens, and having brought over with him many new fruits from France, he planted them at Kew.

‘ Lord Essex had the same taste, and sent his gardener Rose to study the then much celebrated beauties of Versailles. Upon Rose’s return, Charles the Second appointed him royal gardener, when he planted such famous dwarfs at Hampton Court, Carlton, and Marlborough Gardens, that London (who was Rose’s apprentice) challenges all Europe to produce the like.

‘ I should rather conceive that this king had the first hot and ice-house (which generally accompany each other) ever built in England, as at the installation dinner given at Windsor, on the twenty-third of April 1667, there were cherries, strawberries, and ice-creams.

Our



Our author afterwards mentions the royal gardens at Hampton Court, Richmond, and Kensington; and, though a lover of antiquities; his good taste leads him to approve of the fashion which has been introduced into gardening by Kent. 'The true test of perfection in a modern garden, says he, is, that a landscape painter would choose it for a composition.'

Art. XIII. A Disquisition on the Lows or Barrows in the Peak of Derbyshire, particularly that capital Monument called Arbelows. By the Rev. Mr. Pegge.—Mr. Pegge does not venture to determine to what nation, British, Roman, Saxon, or Danish, those Lows ought justly to be ascribed; but he is firmly of opinion that the principal monument is British, and had been intended for a place of worship.

Art. XIV. Observations on the Dundalk Ship Temple. By Thomas Pownall, Esq.—Mr. Pownall's conjecture, which he submitted to the antiquaries of Dublin, was, that this Ship Temple is the symbol of the sacred Skidbladner, built by the Nani; and in support of this opinion he mentions the interpretation of the name, which signifies a building founded in the Nanic institutions. But another opinion on this subject is suggested by the Rev. Mr. Ledwich, vicar of Aghaboe in Ireland.

Art. XV. Extract of a Letter from the Rev. Dr. Percy, Bishop of Dromore in Ireland, to the Rev. Dr. Lort, on some large Fossil Horns.—The subject of this short extract induces us to lay it before our readers.

'I have lately purchased a pair of the largest fossil horns, I believe, ever found in Ireland, with some of the bones of that enormous race of deer which are dug up in the strata of marl that lie beneath our bogs. I do not find that they are discovered in the bogs themselves, but generally in the marl-pits which are opened after the peat-grass is removed. One of these horns measures from the root at its insertion in the skull, to the tip of its remotest branch, seven feet and one inch; the other six feet and nine inches; to which add the interval of four inches in the skull between their roots, and the distance from the tip of one horn to the tip of the other is fourteen feet four inches. The skull, which is entire, measures from the end of the vertebræ of the neck to the tip of the nose twenty-three inches; the breadth of the forehead above the eyes is eleven inches and one-fourth.

'I have the thigh-bone, which is much larger than that of an ox, as is the blade-bone of the shoulder.

'I believe these horns differ not only in magnitude but in form from those of any species of deer now found in the world, certainly from the moose-deer and elk. The bishop of Clonsfert, Dr. Law, tells me, he heard a gentleman from India speak of an

an enormous deer, still found in Tartary, to the north and west of China, which have been thought to have been the same with ours. It is remarkable that no history, no tradition, no fable, of the most ancient Irish bards, ever contains the most distant allusion or slightest mention of these gigantic animals.

Lord Moura tells me, that he lately sent over some of the bones of this animal to be examined by some gentlemen of the Royal and Antiquarian Societies; and that the result of the enquiry was, that it was a non-existent animal. All here agree that those in my possession are the largest yet known, as few have ever been found that have extended beyond twelve feet. I lately got another large pair, with the skull of the animal intact, which, from its decayed teeth, appeared to have died of old age, yet they measured, with the skull, but eleven feet and four inches.

Art. XVI. Conjectures on the Name of the Roman Station Vinovium or Binchester. By John Cade, Esq.—From several antiquities dug up at Binchester, Mr. Cade apprehends that this place was sacred to Bacchus, and that it derived its name Vinomium, from the festivals in honour of that deity.

Art. XVII. Further Observations on the early Irish antiquities. By Thomas Pownall, Esq.—These observations are contained in extracts of letters from colonel Vallancy, who has employed himself much in the contemplation of Irish antiquities.

Art. XVIII. Description of a Second Roman Pig of Lead found in Derbyshire; now in the Possession of Mr. Adam Wolley, of Matlock, in that County, with Remarks. By Samuel Pegge.—A particular circumstance accompanying this pig of lead is, that on the surface there appear a great many small particles of brass. The inscription is Lucius Aruconius Verecundus Lundinensis. That is, in the opinion of Mr. Pegge, 'The property of Lucius Aruconius Verecundus, lead-merchant of London.' The inscription certainly affords an argument that the lead-mines of Derbyshire were worked at a remote period.

Art. XIX. A further Account of some Druidical Remains in Derbyshire. By Hayman Rooke, Esq.—These remains, situated principally on Hathersage Moor in the high Peak, not far from the road which leads from Sheffield to Manchester, are called Cair's work. It is about two hundred yards in length, and sixty-one in width. It includes a hill precipitous all round, except at the north end, where stands a wall of singular construction. It is near three feet thick, and consists of three rows of large stones. On the top are other large stones, set obliquely endways. The inside is filled with earth and stones, which form the vallum, and slope inwards  
twenty-

twenty-five feet. The height of the wall to the top of the sloping stones, is nine feet four inches. The principal entrance seems to have been at the east end of the wall, and a smaller one on the west side. The area of this work is full of rocks and large stones, some of which are rocking-stones. On the east side of this work is a stone measuring thirteen feet six inches in length. It hangs over a precipice, and is supported by two small stones.

‘ These, says Mr. Rooke, plainly appear to have been fixed by art. On the top is a large rock upon four feet three inches diameter, close to which, on the south side, is an hollow, cut like a chair, with a step to rest the feet upon. This, the country people say, has always been called Cair’s chair; from whence we may suppose this to have been a seat of justice, where the principal Druid sat, who, being contiguous to the rock-bason, might have recourse to appearances in the water, in doubtful cases. It is natural, therefore, to imagine, from the many sacred erections, that this place must have been intended for holy uses, or a court of justice.’

Art. XX. Remarks on the preceding Article. By Mr. Bray.

[To be continued.]

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*Essays on the Origin of Society, Language, Property, Government, Jurisdiction, Contracts, and Marriage. Interspersed with Illustrations from the Greek and Galic Languages. By James Grant, Esq. Advocate. 4to. 7s. 6d. Robinson.*

THE subjects of these Essays have often exercised the talents of speculative writers, and, in point of chronological order, have a claim to the earliest investigations that present themselves to philosophical enquiry. In tracing the Origin of Society, the author of the work before us very properly commences with exhibiting the primitive state of the first parents of mankind. But this happy period proving of short duration, there arose a necessity of calling into action those faculties with which the human race was endowed. To guard against ravenous animals, and to secure a defence from the inclemencies of the weather, were objects which would soon excite the ingenuity of the late inhabitants of Paradise. Man must therefore have very early employed his art in building himself a cottage, or have taken the benefit of receptacles already prepared by nature for his nightly habitation. The spontaneous productions of the earth, our author observes, long furnished the inhabitants of the middle regions of the globe with food in abundance, while the natives of climates  
more

more remote were early forced to roam over forests and deserts, in pursuit of the means of subsistence. Such diversity of occupations must necessarily have produced a variety in the manners and customs of different races of men, and have early stamped, on different tribes and societies, perceptible distinctions of character.

The account given by our author of the natural dispositions of man, in the following passage, are, in our opinion, perfectly just.

‘The discoveries which have been made in modern ages, have led us into an acquaintance with varieties of condition in which the human species are found to exist. Mankind appear in all situations divided into tribes, herding together, subsisting in distinct communities, who understand separate interests. They have a sense of common danger: wars and dissensions prevail among them: they appear armed for each other’s destruction: their breasts are, in times of contention, filled with the most implacable animosities, which produce the most rancorous cruelties.

‘This mode of life could not have been the original and natural state of man. There must have existed a period when the whole human race lived in amity together; when as yet no distinction of warlike tribes was known; when no idea of separate interests had found place in the human mind. While nature, without the exertion of art or industry, had furnished food sufficient to supply the wants of the whole human species, the means of subsistence were enjoyed by all in common: notions of separate interests could not have had existence. Mankind must have lived in a state of general concord, until pressed by wants which they found not ready means to supply. The existence of all the members of the community living in a body became then incompatible. Branches naturally issued from the main stock. Thus colonies were sent forth, and the earth was peopled. Mankind associated from a principle of natural affection towards the species. Their union was rendered firm and stable, from a principle of fear and self-preservation.’

Mr. Grant is inclined to think, in opposition to Dr. Robertson, that a promiscuous commerce among the sexes was one of the distinguishing marks of primeval society. But with respect to this controversy, supported on one hand by the supposition of an exclusive mutual attachment between two individuals of different sexes; and on the other, by the probability of unrestrained gratification, in a state of nature, it is impossible to determine with certainty.

In the second Essay, Mr. Grant does not engage in any elaborate disquisition on the origin of language, but contents himself with taking notice of some roots, combinations, and derivations of words in a primitive and still living language, which tend to throw some light upon the original condition of man,

man, and to mark the train of his ideas in his primeval state of existence. The language here alluded to is the Galic, a dialect of the Celtic, which, it is contended, was anciently spoken by the inhabitants of a great part of the globe. That the Galic is not derived from any other language, our author considers as demonstrable, because it is obviously reducible to its own roots. Its combinations, he tells us, are formed of simple words of known signification; and those words are resolvable into the simplest combinations of vowels and consonants, and even into simple sound. He observes, that in such a language, some traces, it may be expected, will be found, of the ideas and notions of mankind living in a state of primeval simplicity; and that this being admitted, a monument is still preserved of the primitive manners of the human race, while entirely under the guidance of nature.

Mr. Grant has pursued this curious subject with so much ingenuity, that our readers will not think it superfluous when we lay before them the following extract.

‘ The vowels *A, E, I, O, U*, pronounced in Scotland in the same manner as they are in Italy, are all significant sounds with the descendants of the Caledonians. *A* is a sound, uttered with loud vociferation, to cause terror. *E* is an exclamation of joy; *I*, of dislike; *O*, of admiration; and *U*, of fear; also of grief, modified by a graver tone of voice.

‘ Sudden sensations of heat, cold, and bodily pain, are expressed by articulate sounds, which, however, are not used in the language to denote heat, cold, or bodily pain. Sudden sensation of heat is denoted by an articulate exclamation, *Hoit*; of cold, by *Id*; of bodily pain, by *Oich*. The simple cries are generally, if not always, followed by articulate sounds; as *A, Ab*; *E, Ed*; *I, Ibb*; *O, Obb*; *U, Ubb*. The letters *bb* sound like *v*. All these sounds, both simple and articulate, may be called interjections, being parts of speech which discover the mind to be seized with some passion. We doubt if any of the modern improved languages of Europe present so great a variety of interjections, or sounds, which in utterance instantaneously convey notice of a particular passion, bodily or mental feeling. Although the sounds, simple and articulate, enumerated above, have not all been adopted or preserved as significant words, some of them still remain as words or sounds of marked signification.

‘ The pronouns *He* and *She* are expressed by the simple sounds, or vowels, *E* and *I*; and these serve as regular marks of the masculine and feminine genders. A neuter gender being unknown, every object is in a manner personified in the application of these pronouns.

‘ Distinctly varied sounds having been once employed by primitive man to denote the genders of living objects, he naturally applies them to inanimate things. Language advances from

from sterility to copiousness by slow degrees. The invention of a word to denote a neuter gender, belongs to an improved understanding. It is probable that the *Ta* of the Greeks was not coeval with their *O* and *H*, which, like the Galic *E* and *I*, were simple sounds used to denote the male and female of every species.

Rude man is incapable of forming abstract ideas: his intellectual powers are extremely limited: his reasoning faculty is applied to few objects: the rare impressions made upon his mind are therefore strong: inanimate things pass unnoticed: objects of motion and life catch his attention. Disposed to taciturnity, he seldom communicates his thoughts; but when his mind is agitated by matters of important concern, desirous to paint forcibly, he expresses himself in bold and figurative language, accompanied with bodily signs and gestures: his manner and style naturally, if not necessarily, assume the tone of animation. He delights in imagery and personification. Hence it is, that the compositions of rude and barbarous ages, transmitted to posterity, are universally found to approach to the style and numbers of poetry. The distinction of two genders sufficiently satisfies the mind of primeval man: the invention of a third gender is reserved to that stage of society when the understanding is much exercised, and the imagination and genius are not suffered to wanton in extravagance, but are reduced within the limits of precision, correctness, method, and rule.

The distinction of male and female naturally claimed the earliest attention. The difference of sex was denoted by two simple sounds, which formed two distinct words in primitive language.

The vowel *I*, with an aspiration, signifies *to eat*. The aspiration being the termination of the sound, it had in the mouths of many acquired the guttural pronunciation *Ich*. Both *I* and *Ich* are in common use. From *Ich* came *Ichē*, which signifies *compassion*; importing, that the most common relief from distress flowed from provision of food.

It has been observed, that *E* is an exclamation of joy. The same sound, with an aspiration, is used as a word, signifying *a cry*. The same sound, terminating in the consonant *D*, formed the primitive word *Ed*, which signifies *saved*. Hence *Edo*, *Edo*, of the Greeks and Latins.

The more we trace mankind to their primeval state, we find them the more thoughtless and improvident. Their subsistence, like that of the greater part of other animals, depends upon the acquisitions of the day. When the means of subsistence are precarious, and not commanded with certainty, the passion of joy and the possession of food are closely allied. Hence a sound or cry expressive of joy, came naturally to give a name to the cause that produced it.

An exclamation of *Ed* or *Eid* is used upon discovery of an animal of prey or game: it is meant to give notice to the hunting

ing companion to be in readiness, and prepare the means of conquest and possession.

'*Ed* is used in Ireland to signify cattle. In Scotland it is preserved in many compound words. *Edal*, cattle, literally signifies the offspring or generation of cattle. *Edich*, clothes, literally the hide or skin of cattle. *Coed* or *Cued*, share or portion of any subject of property; literally common food. *Faced*, hunting; literally gathering of food. *Fdra*, the time of the morning when cattle are brought home from their pasture to give milk; literally, meal-time. These words tend to shew, that an etymological analysis of the words of a primitive language may be of use in throwing light upon the situation and circumstances of primeval man; and may serve to mark the progress of the human mind from its simplest to its most enlarged conceptions in increasing society.'

Mr. Grant observes, that traces of the imitation of sound are discoverable in all languages; and of this he produces some instances from the Galic and Greek. We are told that in the former, the word used for *cow* is *Be*, which the author remarks, is plainly an imitation of the lowing of that animal. He endeavours to support his observation, likewise, by the striking similitude between the cries of other animals, and the words by which they are denoted in the Galic. In particular he informs us, that the bleating of a sheep is expressed by the word *Melich*, in which the vowel *e* is pronounced as *a* slender in English, or as the Greek *H*, according to its pronunciation in Scotland. The following remark deduced from this subject is worthy of notice.

'*BH*, in Greek, signifies *vox ovium balantium*, the voice of bleating sheep. Hence that species of animal got the name of *Βηκα*, and hence *to cry aloud* was expressed by *Βηζω*. The word *BH*, as denoting the bleating of a sheep, affords a conclusive proof, that the sound of *Eta* is not that of the English *E*, but that of the English pronunciation of *A* slender, which is the proper English *A*; consequently that the Scottish pronunciation of that vowel is just. Hence we may also infer, that the Greek pronunciation of *Alpha* was that of the English open *A*, or the proper *A* of the Scots. The sound of the *Epsilon*, as pronounced in Scotland, is different from any sound with which an English ear is acquainted.

'*Boau*, *boo*, *clamo*, signifying *to low or bellow like an ox or cow*, also *to cry*, furnishes another proof of the proper sound of the Greek *Alpha*. The word being formed from an imitation of the lowing of a cow, determines the sound of that vowel to have been that of the open English *A*. The cow and sheep being deemed among a pastoral people the most valuable animals, to whose safety and preservation their chief care was directed, imitation of the voices of both was naturally employed as expressive of a cry.'

Amidst

Amidst a variety of observations contained in this Essay, the author elucidates, by several examples, an affinity between the Greek and Galic languages. Some of them, it must be confessed, appear so extraordinary as to justify the conjecture that one of these tongues has really been indebted for no few of its formatives to the other. We shall content ourselves with selecting the subsequent instance.

'*BE*, in the Galic language, signifies *life*: but it is used to denote the means of subsistence; which bearing obviously the most intimate relation to life, acquires, in a figurative sense, the appellation proper, in its primitive acceptation, to life simply. When a stranger happens to enter the house of a modern Caledonian at meal-time, the landlord addresses him with the words '*S'e do bbe*, which literally signify, *It is thy life*, but import an invitation to come and partake of the family fare, or victuals, as the support of life.

'It may occur to the learned in the Greek language, that the Galic word *Be* is the root of the Greek noun *Bios*, which signifies *life*, and also *sustenance*. It will be remarked also, that *Bios* is used to signify *a bow*, which was the chief instrument used by the primitive societies of temperate climes in procuring the means of supporting life. The Greek word *Bia*, which signifies *strength*, is used by the Caledonians to denote *victuals*. Thus the word *Bia*, which with the original inventors of the Celtic or Galic language denoted *victuals*, was by the Greeks used to signify *strength*; a quality depending upon the possession of the means of subsistence.'

In the comparative investigation of the two languages, Mr. Grant makes no scruple to assign to the Galic the honour of superior antiquity. He contends, as some other writers have done, that both the Greek and Latin languages are of Celtic origin; and that to find the true etymon in many words of each, the Galic or Celtic roots must be consulted, and their combinations analysed. As we have not the pleasure of being acquainted with this ancient language, it is impossible for us to trace the alleged similitude any farther than we find it confirmed by Mr. Grant's observations. But we must acknowledge, from the number of instances which he has produced, that his opinion seems to be strongly supported.

Through the several remaining Essays contained in this volume Mr. Grant pursues his investigation with much ingenuity. He adheres to nature in developing the gradual progress of institutions respecting property, government, jurisdiction, and civil contracts; and he strengthens his own observations with the remarks of other writers on those subjects.

*A Re-*



*A Review of Part of Risdon's Survey of Devon; containing the General Description of that County; with Corrections, Annotations, and Additions. By the late William Chapple, of Exeter. 4to. 6s. in Boards. Thorn, Exeter.*

FROM a neat, well-written Life of Mr. Chapple, prefixed to this volume, we perceive that he was a man whose industry and attention were fully equal to the work which he had undertaken; and we have little doubt but that he would have produced a valuable edition of a book at present almost obsolete, and scarcely to be purchased. At the same time, with all our regard for attentive and accurate enquiry, we do not approve of his specimen: his labour is misapplied; and his attention has been misdirected. He is so careful and exact to render Risdon intelligible, and so anxious lest his additions should be confounded with the original work, that his language is read with difficulty: he is even obscure from his eagerness to explain. But to those who can forget an ungraceful manner when they receive instruction, this Review will be an useful companion. The text is collated with the most valuable manuscripts; omissions are restored, and errors amended. We need not say that the notes are full, for Mr. Chapple seems not to have been sparing of his pains in any thing he undertook; and indeed if he was as earnest to procure information, as we find him to be in conveying it, with the most minute precision, no life could have been long enough for his work; for, like Sterne, he must have lived faster than he could possibly have written.

Devonshire, though rich and fertile in many respects, has not yet produced a natural historian, whose affection to his native soil has led him to examine and describe its productions. The little which Mr. Chapple mentions in his general account is so unsatisfactory, that curiosity is rather raised than gratified. The following note, however, on the load-stone, we shall extract, for its utility.

‘ Our author’s words here are,—“ for it directs the needle of the sailor’s compass to the North, being but touched therewith;” and indeed when he wrote, it had little deviation from it, and that little was then rather easterly, than westerly as at present: but it is now well known that the very variation (as ’tis called) of the magnetic needle, is itself continually varying, both with respect to time and place; being different in different places at the same time, and at different times in the same place; and though it was formerly easterly, the needle has long since passed the north point, and in this part of the world now declines many degrees to the west thereof. The va-

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riation here at Exeter and in its neighbourhood is at present, (viz. in November 1772,) no less than 22 degrees and 3 quarters westerly, as I have found by accurate observations; so that here, the needle, at this time, points nearly north-north-west, and this its variation or declination is continually increasing, (perhaps more regularly than is generally supposed,) at the rate of about one degree, or a very trifle more, in 6 years; as is evident from a comparison of the present with the former observations made at Exeter for more than 50 years past: for in 1718, a judicious observer found it to be here  $13^{\circ} 20'$  westerly; on the 20th of May 1762, I found it increased to 21 degrees; and now to at least  $22\frac{1}{2}$  as above; so that in 1780, we may expect it to become full 24 degrees.—This hint, 'tis presumed, will not be deemed impertinent in a work of this kind; and may not be unacceptable to some readers, whose business may occasionally require the use of the magnetic needle, in these western parts; or whose curiosity may prompt them to compare these with future observations of their own.

The account of Cornwall is almost wholly the work of Mr. Chapple; but we find little in it which is very useful or interesting, as the greater part relates to its ancient history, in which there is much uncertainty, and some fable. We shall select Mr. Chapple's Philippic against China, as a specimen of his very peculiar manner.

\* This mimic-silver was much esteemed by the ancients, who properly judged of its value from its uses and its beauty: whence we may infer, they were strangers to the capricious taste of some moderns, who fancy their tables and beaufeats more elegantly adorned by the far-fetched and dear-bought manufactures of the Chinese, than by the more useful and convenient, but much less expensive utensils that might be had for the same purposes nearer home. These, however conducive their purchase to the support of their poor neighbours, can expect no quarter with those, who prefer a collection of China even to the most superb services of well-wrought plate: despising the curious workmanship of the latter, which superadds new beauties to its native lustre; but admiring the moist and soapy gloss of the former, and charmed with its deformities and blemishes; especially if it be (as it commonly is,) stained and disfigured by the clumsy drawings of unnatural monsters and pagods, whose uglinesses the more forcibly strike the offended eye by the vividity of their colours, and the reflection of a sort of horrible glare from the eyes and scales of serpents and dragons depicted on the vitrified surface. But fashion gives a sanction to the greatest absurdities, and progressively communicates its infection from the great vulgar to the little. Hence our yeomanry awkwardly aping the gentry, no longer, like their frugal ancestors, confine their solicitude to satisfy the demands of necessity and conveniency; but lavish the advanced income of

of their farms (acquired by the greater dearth of their produce, and too often from the unrewarded toil of their half-paid and half-starved labourers) to obtain a share in the vanities and follies of their superiors: sacrificing solid advantages to empty trifles and useless baubles; and common prudence to the ridiculous affectation of a false though fashionable taste. The capacious tankard of double-racked cyder, or wholesome, though home-brewed, October beer, improved by the addition of a nut-brown toast,—with which, and perhaps a broiled rasher or a steak of hung beef, the hospitable Franklin of the last century could regale himself, his neighbours, and friends,—are now rejected for a complete set of tea-tackle and a sugar-loaf; the bounties of Ceres and Pomona undervalued; and the dispiriting infusion of the leaves of an Asiatic shrub, preferred to the exhilarating beverage derived from the red-streak apple-tree or the barley mow. The glittering rows of plates and platters, which of yore adorned the dresser and shelves of the neat and oeconomic house-wife, give place to frangible earthen dishes and saucers, less fit for their purposes than even the wooden trenchers in use before the neglect to cultivate and preserve our timber made more work for the miners, pewterers, and cutlers. But glazed earthen plates must now dull the edges of our knives; and the country squire, to keep a step higher than his neighbouring farmers, to please his modish madam, and escape being censured as a tasteless churl, must prefer the brittleness and frailty of Dresden porcelain to the solidity and permanence of Danmonian pewter.

The editor wishes to have continued the work, if a proper assistant could have been procured. But, as Risdon's Survey is much mutilated, and very scarce, we would recommend the re-publication of one of the best manuscripts, probably that of Mr. Southcombe, of Rose-Ash, which appears to have been the property of Mr. Giles Risdon, our author's eldest son, together with the notes and corrections by Mr. Chapple, which still remain. In this way, with little labour, the public may obtain an accurate account of the ancient state of the very respectable county which was the object of our author's review.

*Landscapes in Verse. Taken in Spring. By the Author of Sympathy. Second Edition. 4to. 2s. 6d. Becket.*

**T**Heodorus, an enthusiast in love and poetry, is introduced as bewailing the absence of his Cleone, and drawing a melancholy kind of satisfaction, which sensibility only can feel or conceive, from reflecting on the object of his passion, and contemplating the rural scenes around him. He hails the deep solitude,

' Sacred to love, to silence, to Cleone.'

He invokes the Muses to

' Come, with Imagination's pregnant store  
Of young ideas, tender-tinted flowers  
Of fragrance heavenly sweet, and hue divine.  
Come, with soft Consolation :—O, descend,  
And bring along, companion ever lov'd,  
Fancy—the brightest of th' ætherial host,  
She, who in visionary robes of light,  
Sky-woven, and of texture exquisite,  
Finer than threaded sun-beams—know'st to dress  
Anew, that parted bliss, which in the urn  
Of yesterday was clos'd ; she who revives  
What Time has torn away ; who can restore  
The dead,—the buried—such is transport lost :—  
Blessed enchantress ! who by Mem'ry's aid  
Canst bid the raptures of the past arise,  
Unblemish'd from the tomb, in all their charms.'

We object but to one word in the above passage, and that we should have suspected to have been owing to an error in the press, had it not been retained in the second edition : for *know'st*, in the ninth line, we must read *knows*, to render it grammatical. Theodorus proceeds farther to invoke Fancy, and illustrates her power by imagining Cleone present, and participating with him the pleasure which natural objects afford to the contemplative and sentimental mind. As they rest awhile on the ' skyey summit,' he introduces a description, which those who have loved will undoubtedly feel, of the pleasures arising from a mutual affection.

' The joy of admiration undisturb'd ;—  
The ardent gaze of fondness o'er the face  
That blooms a thousand graces on the look,  
As deep attention draws the varying blush ;—  
The thrilling glance, that in the trembling heart  
Stirs the deep sigh, and pierces ev'ry sense  
With aching rapture, Love alone can feel ;—  
The touch which holiest Innocence allows,  
A touch, though lighter than the gossamer,  
Or the thin down that from the thistle flies  
When summer zephyrs sport, can shake the frame  
More than the hurricane the bending reed ;—'

They proceed to trace the ' varied beauties of the vale ;' and then, under the inspiration of *Fancy*, now introduced as ' seated on the hill,' he ' etches' the vernal landscape in such a manner as proves that the deity, so often introduced, has not been offended with our author's frequent invocation. After having exhibited a picturesque delineation of various objects, he hears

“ The village bell with melancholy sound  
Ring out the knell of death.”

The thought which it excites in Theodorus, of the misery he must feel, should he survive his Cleone, is well introduced, and the passage tender and affecting. He now hears the frequent repetition of

—— ‘ O frail mortality !  
Re-echoed thro’ the hollow of the grove :’

—— At length I saw,  
From the surrounding foliage rushing forth  
Into the darkest path, a fable form  
In mourning garments—disorder’d locks  
Half veil’d his visage—vehement and loud,  
Temperate and sad, by turps, he wept, or rav’d ;  
Ev’n as some ghost had burst th’ unquiet vault  
Haunting the murderer. Oft he quicker strode,  
Spurning the ground ; and as he swept along  
Would rend th’ opposing branches—lash the air  
With the torn boughs, then throw them as in scorn  
Upon the sounding earth—then raise his arms—  
Then clench his hands in horror, till his grief,  
Like some vast bed of waters, fathomless,  
Flow’d silent, in the depths of agony  
For clamour too profound :—’Twas dumb despair.  
Anon the passing bell with fallen tone  
Knoll’d thro’ the firs :—the falling shades of night  
Began to thicken round :—the swelling winds,  
Bore the dead notes upon their viewless wings,  
Piercing the man of sorrow, who aghast  
Broke short his step, and, as by light’ning smote,  
Stood fix’d, with palms uplifted :—with soft voice  
I spake—he heard not—with a gentle step  
I cross’d his path—his eyes were bent on heav’n :—  
He saw me not—his vision was above !—

This description is nervous and energetic. An episode follows, which informs us who this ‘ man of sorrow’ was. The story, though much inferior, bears some affinity to that of Celadon and Amelia, in Thomson’s Seasons. The marriage-day is fixed for the two lovers, Fanny and Agenor : on the preceding evening ;

• Season of universal calm ! all breath’d  
Ambrosia.—Ah ! what an hour for love—  
Now almost wedded love—to steal unseen  
From all eyes but their own !—Such sweets to taste,  
• Walk’d forth Agenor and his destin’d bride.’

All those who have ‘ felt true passion’ are called upon to tell, we should rather read *conceive* or *imagine*.

' O tell the extacy which now they shar'd,  
Beneath the lustre of the rising moon,  
Arm wreath'd in arm, and soul to soul conjoin'd !'

A dreadful storm of thunder, lightning, and rain, comes on,  
Affrighted at perceiving the electric fire darting round Agenor,  
Fanny flies in terror, where

— ' darkness wrapt  
The fullen pool.'

Agenor hears a plunge in the ' contiguous stream,' and flies  
to her assistance.

— ' with eager stretch  
That shook the pool he swam ;'

but on this brook, stream, or pool, for it is distinguished by  
each appellation,

— ' a different way  
Poor Fanny floated !—but at length, with voice  
Like dying martyr's sweet, she faintly cried,  
" Where art thou, love ? alas ! thy Fanny dies,  
But dies Agenor's—on his bosom then,  
In his dear arms, O let me breathe my last !"

Agenor comes too late, and his sorrow terminates in phrenzy.  
The story is by no means artificially conducted. A word, a  
scream of Fanny's, to have informed Agenor where she was,  
would have been more consistent with probability than the  
speech she makes while drowning. Theodorus, still under the  
guidance of Fancy, continues to depict various scenes in  
warm and glowing, perhaps sometimes in glaring, colours. He  
invokes the Muses ; and celebrates their power in soothing or  
directing, in a proper manner, the turbulent passions ; and  
exciting and invigorating those of a more amiable nature.  
They descend in imagination before him. An ode is intro-  
duced, as sung by them, allusive to his situation, the conclud-  
ing image of which is prettily expressed.

' Absence, tho' it wounds, endears,  
Soft its sorrows, sweet its tears ;  
Pains that please, and joys that weep,  
Trickle like healing balm, and o'er the bosom creep,  
Love and Sorrow, twins, were born  
On a shining, show'ry morn,  
'Twas in prime of April weather,  
When it shone and rain'd together ;  
He who never sorrow knew,  
Never felt affections true ;  
Never felt true passion's power,  
Love's sun and dew combine, to nurse the tender flow'r.'

Cleone

Cleone approaches, and Theodorus concludes the poem by comparing himself to a turtle, that, during the absence of his mate, soothes his sorrows by a soft consolatory song; but at the sight of her,

‘ Then glad he gives his plumage to the breeze,  
And springs along to welcome her return.’

The author informs us that this poem was no hasty production, but the labour of three years. This, though certainly a compliment to the public taste, renders its defects, however trivial, more justly liable to critical observation. We have selected some few passages that we thought objectionable, and others might be added. The last line of the poem, for instance, is by no means happily expressed. To ‘spring along,’ though descriptive of speed, gives an inadequate idea of flight. It might, with propriety, be applied to the light bounding of a hare or greyhound, but not to the smooth motion of a bird. In more than one place the author, possibly with a view to give his style a resemblance of Milton’s, affects a studied negligence of the laws of versification.

— ‘ Withdrawn, thus tuned th’ enthusiast lay.—  
And next appear’d, winding th’ eventful avenue.’

In the first of these lines, *enthusiastic* would have sounded better than ‘enthusiast;’ it would have conveyed the same meaning; and the epithet ‘eventful’ in the second, not only militates against metrical law, but injures the sense, as the \* fact alluded to, Fanny’s death, did not happen in or near the avenue. To aim at the imitation of Milton’s beauties, is a laudable ambition; but to copy his harsh expressions, and unpolished numbers, which doubtless proceeded not from design but negligence and inattention, betrays a want of judgment. This fault, however, is seldom to be found in our author; he is more often too studiously polished and ornamental. On the whole, there is considerable merit in this performance; and the drawings of † Mr. Lawrence, which accompany it, are executed in a very pleasing manner.

*Eugenius : or, Anecdotes of the Golden Vale : an embellished Narrative of real Facts. 2 Vols. 12mo. 5s. sewed. Dodsley.*

WE are indebted for this pleasing performance to the same author who has often entertained us with observations dictated by good sense, and a cultivated taste. We allude to

\* See page 32.

† The author informs us that this ingenious artist is now but sixteen years old.

the Spiritual Quixote, Columella, Euphrosyne, and some other publications of fancy and good-humour: nor are the Anecdotes of Eugenius of less importance; for to smoothe the wrinkled brow of care, to beguile the heavy hours of suspense, or seduce the restless soul for a moment from its anxious solitudes, is an important task, and one in which humanity would wish to be employed.

The chief opinion which the author endeavours to inculcate is, that the present age improves in many respects; and that the manners of our cotemporaries are, at least, not 'altered for the worse.' We have lately inclined to the same opinion, in subjects of literature; and perhaps, if the vices and follies of the last age are compared, in cumulo, with those of the present, they may present a more shocking picture than we can now furnish. Avarice and hypocrisy are certainly not among the latter. But let us hear our author: we can only find room for some parts of his argument.

'Reason has certainly gained ground, though deep learning may be upon the decline; many prejudices are worn off, and many absurd customs laid aside; our manners are evidently more polished, and I think not more corrupt, than in the days of our youth. If we have fewer foxhunters, we have fewer hard drinkers; if our country gentlemen live more in public places, they drink less in private parties, than heretofore. As to our statesmen, orators, and poets,—if we must descend to particulars, without regard to party—though we have no Walpoles, Pulteneys, or Bolingbrokes, we have men not less honest, not less able: we have a Th—low, a C—md—n, a N—th, a Charles F—x, and a second William P—tt.

'If we have not a Swift, an Addison, or a Pope, we have an H—rd, the W—rtons, and an H—yley, with many others not inferior to them; not to mention many female writers, superior to those of any age, ancient or modern.

'In point of taste and skill in the polite arts, you will hardly dispute our *superiority* to the last age; nor put even Pope's hero, Jervas, in competition with Reynolds or Gainborough; or Hogarth himself with Harry B—nbury.

'Even our fair ladies, though some few, with a noble contempt of the laws of decency as well as of chastity, have distinguished themselves in the annals of gallantry; and though they have too generally adopted the high ton of a bold masculine air and ambiguous dress; yet I question whether we have not in high life as many, or more examples of conjugal fidelity, maternal tenderness, and domestic œconomy, as in

she



the former part of this, be in the latter part of the last century.

He opposes the arguments drawn from the licentiousness of some modern fashionable females, in the following manner.

'The Peerage of Great Britain, continues he, in conjunction with the Irish nobility, many of whom reside in England, amount, I believe, to near five hundred families: and our commoners of high rank, and possessed of capital fortunes, and who also figure in high life, are almost innumerable.

'Now amongst these people of distinction, who exhibit themselves on the theatre of the polite world, we hear of two or three ladies, in two or three years, perhaps, who from mere wantonness and love, of variety, or from being unsuitably matched by their parents—and sometimes, I fear, from the ill usage of their tyrannical masters—violate their conjugal engagements, separate from their husbands, become the subject of public speculation, and fill every news-paper with licentious anecdotes, criminal adventures, and trials for incontinency.

'But we hear nothing all this while, of the hundreds and thousands of virtuous wives, tender mothers, or dutiful daughters, who, in the sequestered paths of life, discharge their duty in their several relations and departments without noise or ostentation.

'Neither are the trials of these few fair culprits, in this age, stained with the guilt of poisoning or assassinations; crimes shocking to humanity, with which history abounds; and which have furnished the subjects of tragedy, in earlier periods, in our own country, as well as in other parts of Europe, and amongst the ancient celebrated commonwealths of Greece and Rome.'

Perhaps it is not difficult to draw the balance; but it will be augmented or diminished by the mind of the accomptant. Those who pass cheerily through the vale of life, without feeling its distresses or bearing its burthens, will increase the favourable sum: while those who sink under disease, whose pain, either of body or mind, casts a gloomy shade on their prospects, and separates their minutes by imaginary hours, will form a different opinion. Truth, as usual, must lie between; and when we weigh the facts in that balance, we think, with our author, that we have seen worse times; but he must allow us to add, that we wish for better.

The story, in general, is simple, pleasing, and tender. The author calls it an embellished narrative; it is not above truth; it is not ornamented with splendid imagery, or refined by an affected delicacy; it seems to contain real facts in disguise.

We

We have read the anecdotes with pleasure: they speak to the heart; and the heart which can feel will applaud them.

Many judicious remarks are interspersed in the narrative, with which we generally agree; but we cannot take them from their proper place. The flower which ornaments a bouquet, from the combination or contrast of its colours with those which surround it, may not be particularly striking, when separated. Yet we cannot help transcribing our author's sentiments with respect to the poetical Milk-woman: we transcribe, because we wish strongly to enforce them.

'A scene of this kind discovered lately to the benevolent Mr. B. and that soul of sensibility Mrs. H. M—re, the ingenious and virtuous Bristol milk-woman; whom they have nobly relieved, and placed above want, by the assistance of lady B—, Mrs. M—t—gue, and other friends; and have left her in a situation to court the muses at her leisure. But as "Apollo himself does not always string his bow,"—and as verse, in this tasteless age, is not always a marketable commodity,—it would not be amiss, if Mrs. Yearly had two strings to her bow, and (I speak it seriously) were instructed to make cheesecakes and custards with her milk, as well as to make verses; in which case, any productions of her muse, which lay upon her hands, might be usefully employed in protecting the more lucrative productions of her oven.'

These volumes of our author are ornamented, like his other works, by the elegant pencil of Mr. Bampfylde,—'arcades ambo:' a kindred taste seems to have united them; and the labours of each reflect a lustre on the other.

*Paley's Principles of Moral and Political Philosophy. (Concluded, from p. 37.)*

AFTER having examined the relative duties both determinate and indeterminate, our very candid and intelligent author considers the duties to ourselves; that is, those duties which have our well-being for their object, and which unfortunately we are least attentive to. The regard to be paid to them is also of consequence to society in general, yet, in some instances they may not do any great injury to our fellow-creatures, though in all they are hurtful to ourselves. Under this head Mr. Paley examines the Rights of *Self-defence*, *Drunkenness*, and *Suicide*. The Rights of *Self-defence* are properly stated, and no exigence is supposed by our author to justify a person in taking another's life, but when life and perhaps chastity are in danger, and every method

thod of flight, or procuring assistance, is taken away. Drunkenness has often exercised the pen of the moralist, and it is no imputation to an author's ingenuity to have suggested nothing new on the subject; but Mr. Paley places the usual arguments, both from reason and Scripture, in a very striking light. The arguments in defence of suicide are delivered with a force, which even a strenuous assertor of its lawfulness would approve. This is an instance of our author's candour; but we fear the answer will not appear sufficiently strong: we mean not that he betrays the cause which he should defend; but that the arguments are not such as will affect the determined suicide. In the cooler moments, the reason and the feelings oppose it with violence; but in the hour of murder, reason is asleep; insulted pride, disappointed ambition, or sullen despair, are only awake. The man who would oppose suicide with success must speak to these: he must pique the pride, rouse the remaining spark of ambition, and add force to the resolution. This is a disease of the passions; the reason and the judgment are already vanquished enemies.

Of the duties towards God, the first is prayer. The arguments from the light of nature, Mr. Paley owns, are only negative; and do not positively enforce the duty and efficacy of prayer. This part of his subject he has examined with candour; the infidel and deist can go on with him cordially. In this way, though we have applauded his candour, we think too that he has acted with the most consummate policy. To state the argument weakly, or to reply to it injudiciously, the most common method (we are sorry to be obliged to remark it) of acting, either disgusts the opponent, or adds to his triumph. The cause, in our author's hands, loses nothing: his arguments do not weaken the faith of the believer; and they conduct, with great address, the opponent to other arguments derived from revelation. If these are denied, the force of evidence, from reason alone, inclines the balance in favour of prayer; and the antagonist is left in a more proper state than that in which he probably commenced the enquiry. The next chapter, which contains the comparative advantages of public and private prayer, is very just and valuable. Mr. Paley proceeds to forms of prayer. In this chapter he enumerates the advantages of a Liturgy with great propriety. He is probably not equally accurate in his defence of the amplification of our present forms. The composer cannot expect that the devotion will be equally kept up in an extensive service; and it is evident that, in an animated concise prayer, the attention will be more alive than in the more laboured repetitions of former ages. There are undoubtedly many strong objections

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to the present forms; and these can be only evaded by alledging, what is strictly true, that every other mode of public prayer is liable to more numerous and important ones.

The Use of Sabbatical Institutions is our author's next object; and he explains the institution, and its reasons, in a scriptural and moral view. We cannot resist transcribing the following very intelligent and judicious answers to some obvious questions.

'If it be asked, as it often has been, wherein consists the difference between walking out with your stick or with your gun? between spending the evening at home, or in a tavern? between passing the Sunday afternoon at a game of cards, or in conversation not more edifying, nor always so inoffensive?—To these, and to the same question under a variety of forms, and in a multitude of similar examples, we return the following answer:—That the religious observation of Sunday, if it ought to be retained at all, must be upheld by some public and visible distinctions: that draw the line of distinction where you will, many actions which are situated on the confines of the line; will differ very little, yet lie on opposite sides of it—that every trespass upon that reserve, which public decency has established, breaks down the fence, by which the day is separated to the service of religion—that it is unsafe to trifle with scruples and habits that have a beneficial tendency, though founded in mere custom—that these liberties, however intended, will certainly be considered by those who observe them, not only as disrespectful to the day and institution, but as proceeding from a secret contempt of the Christian faith—that consequently they diminish a reverence for religion in others, so far as the authority of our opinion, or the efficacy of our example reaches; or rather, so far as either will serve for an excuse of negligence to those who are glad of any—that as to cards and dice, which put in their claim to be considered amongst the harmless occupations of a vacant hour, it may be observed, that few find any difficulty in refraining from play on Sunday, except they who sit down to it with the views and eagerness of gamblers:—that gaming is seldom innocent—that the anxiety and perturbations, however, which it excites, are inconsistent with the tranquillity and frame of temper, in which the duties and thoughts of religion should always both find, and leave us—and lastly, we shall remark, that the example of other countries, where the same or greater licence is allowed, affords no apology for irregularities in our own; because a practice which is tolerated by public order and usage, neither receives the same construction, nor gives the same offence, as where it is discouraged and censured by both.'

The moral part of this work is concluded by a consideration of the reverence due to the Deity, and includes remarks on profane swearing, and every impropriety of speech and manner,

ster, which may be styled an offence in this view. The remark on Mr. Gibbon's conduct is the more just, as it avoids the beaten path, and attacks him where he is most vulnerable, where the weapon must reach his heart. The language too is warm and indignant: our readers may be as much pleased with it as ourselves.

An eloquent historian, besides his more direct, and therefore fairer attacks, upon the credibility of the evangelic story, has contrived to weave into his narration, one continued sneer upon the cause of Christianity; and the writings and characters of its ancient patrons. The knowledge which this author possesses of the frame and conduct of the human mind, must have led him to observe, that such attacks do their execution, without enquiry. Who can refute a sneer? who can compute the number, much less, one by one, scrutinize the justice, of those disparaging insinuations, which crowd the pages of this elaborate history? What reader suspends his curiosity, or calls off his attention, from the principal narrative, to examine references, to search into the foundation, or to weigh the reason, propriety, and force, of every transient sarcasm; and sly allusion, by which the Christian testimony is depreciated and traduced? and by which nevertheless, he may find his faith afterwards unsettled and perplexed.

The work, we have already observed, contains the principles of ethics and polity: it is indeed styled the Elements of Moral and Political Philosophy. Mr. Paley next proceeds to the second part of his subject; and, if he is not equally successful in establishing his principles on unexceptionable foundations; if he does not raise a building, whose exact proportions in the several parts; and whose elegant simplicity, as a whole, fix the attention, and excite admiration; yet, as a politician, he deserves considerable praise.

His account of the origin of civil government will, by many, be thought exceptionable: it is, says he, 'patriarchal or military.' This is undoubtedly the most obvious and simple origin; it is rendered highly probable by the state in which we find nations in the infancy of their political existence; it is supported by the gradual evolution of the mental faculties and powers, in this artificial situation; it is established on the early and rapid institution of absolute monarchies. We are well aware of the ridicule with which this opinion has been attacked by innovating politicians, who, from refusing on what government should be, have arbitrarily fixed what it originally was. It is no imputation on the human mind, though we should suppose it originally unshackled, and of equal capacity in every individual, that inexperienced youth should submit

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to the judgment of riper years; that the son should obey him who gave him birth; or that the soldier should submit to the general, who had been entrusted with the execution of a plan. But we must return.

After having traced the origin of civil government, our author proceeds to the means by which it is maintained; and distinguishes, with his usual accuracy, the different motives which contribute to ensure obedience.

In a work less respectable in its leading features, we might remark a little inaccuracy with regard to the Lama of Thibet. We apprehend that he is not considered as the 'immortal God himself,' but only as his representative. The immediate corollaries, from the means by which civil government is maintained, deserve the particular attention of princes: they are suggested by reason and the experience of ages.

Mr. Paley next explains the Duty of Submission to Civil Government; a subject, he observes, sufficiently distinguished from that of the last chapter; 'as the motives which actually produce civil obedience may be, and often are, very different from the reasons which make that obedience a duty.' In this chapter, but it is too long for an extract, our author considers the origin of government as supposed to be founded on a compact, either tacit or implied. He detects the fallacy, the specious delusive form of this system, which is examined at greater length, as it seems 'to lead to conclusions unfavourable to the improvement and peace of human society.' On the whole, the only ground of the subjects obligation is 'the *will of God, collected from its expediency.*' The foundation of this origin has been already laid, and was noticed in our former article; and its scriptural ground is the subject of the following chapter.

Civil liberty has been so often the topic of the politician, that it is not easy to form a consistent idea of it. In general, the definitions do not so much describe liberty itself, as the safe-guards and preservatives of liberty; and they seem justly to meet in the definition before us, viz. 'civil liberty is the not being restrained by any law, but what conduces, in a greater degree, to the public welfare.' The instances brought to illustrate this definition clear it from all the difficulties which seem, at first sight, to attend it. These considerations lead the author to an account of the different forms of governments, with the advantages and disadvantages of each: it is but just to add, that we have never seen it equalled either for clearness or accuracy. The chapter on the 'British Constitution,' deserves the same character: we regret that we must leave it without a remark; for, if we were to engage in this sub-

subject, we should consume all the space destined for the rest of this article, and many valuable parts of this work must be left unnoticed.

The next chapter is on the administration of justice, and several modes by which improper partialities may be best avoided. It does not detract from the diligence of the author, but it adds an additional lustre to the conduct of British jurisprudence, that all his precautions are suggested by the constitution, or the practice of the several courts in this kingdom. The author then enquires into the cause of so many doubts in the application of natural justice, whose rules are so few and evident. He concludes with mentioning two peculiarities in the judicial constitution of this country, which do not appear equally unexceptionable with the other parts of it; one, the required unanimity of the jury, the other, the ultimate appeal to the house of peers. The foundation of each is, however, obvious; the first to guard against every doubt of guilt, the second is derived from the civil jurisdiction of the barons in their own districts, from whence their collective judicial capacity may be easily deduced.

On the subject of crimes and punishments, Mr. Paley adverts to a circumstance which has lately attracted our attention. The second method mentioned of administering penal justice, assigns capital punishment to many offences, but executes it on few. This, he observes, is founded on the consideration, that no offender may escape the punishment due to his crimes; but that allowance may, on the other hand, be made for those numerous alleviations of the offence, which no legislator could foresee or provide for; yet he at last allows that

“The certainty of punishment is of more consequence than the severity. Criminals do not so much flatter themselves with the lenity of the sentence, as with the hope of escaping. They are not so apt to compare what they gain by the crime, as what they may suffer from the punishment, as to encourage themselves with the chance of concealment or flight. For which reason, a vigilant magistracy, an accurate police, a proper distribution of force and intelligence, together with due rewards for the discovery and apprehension of malefactors, and an undeviating impartiality in carrying the laws into execution, contribute more to the restraint and suppression of crimes, than any violent exacerbations of punishment.”

Indeed the whole chapter is an excellent commentary on our penal laws. It points out their imperfections with that penetrating spirit whose inquiries no delusive covering can resist.

Our author next proceeds to religious establishments; and

“The argument, then, by which ecclesiastical establishments are defended, proceeds by these steps. The knowledge and  
pro-

profession of Christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; a legal provision for the clergy cannot be constituted without the preference of one sect of Christians to the rest: and the conclusion will be satisfactory in the degree in which the truth of these several propositions has been made out.

In all Mr. Paley's arguments on this subject, we perceive so strong a conviction of the utility of establishments, that we fear, in some eyes, it will detract from the merit of his work. We have repeatedly perused his arguments with attention, but we can detect no error. We shall transcribe a passage, as a specimen of his reasoning on these subjects.

After the state has once established a particular system of faith as a national religion, a question will soon occur, concerning the treatment and toleration of those who dissent from it. And this question is properly preceded by another, concerning the right which the civil magistrate possesses to interfere in matters of religion at all; for although this right be acknowledged whilst he is employed solely in providing means of public instruction, it will probably be disputed, indeed it ever has been, when he proceeds to inflict penalties, to impose restraints or incapacities on the account of religious distinctions. They who acknowledge no other just original of civil government, than what is founded in some stipulation with its subjects, may with probability contend that the concerns of religion were excepted out of the social compact; that in an affair which is transacted between God and man's own conscience, no commission or authority was ever delegated to the civil magistrate, or could indeed be transferred from the person himself to any other. We, however, who have rejected this theory, because we cannot discover any actual contract between the state and the people, and because we cannot allow an arbitrary fiction to be made the foundation of real rights and of real obligations, find ourselves precluded from this distinction. The reasoning which deduces the authority of civil government from the will of God, and which collects that will from public expediency alone, binds us to the unreserved conclusion, that the jurisdiction of the magistrate is limited by no consideration but that of general utility: in plainer terms, that whatever be the subject to be regulated, it is lawful for him to interfere; whenever his interference, in its general tendency, appears to be conducive to the common interest. There is nothing in the nature of religion, as such, which exempts it from the authority of the legislator, when the safety or welfare of the community requires his interposition. It has been said indeed, that religion, pertaining to the interests of a life to come, lies out of the province of civil government, the office of which is confined to the affairs of this life. But in reply to this objection, it may be observed, that when the laws interfere even in religion, they interfere only with tem-



temporals : their effects terminate, their power acts only upon those rights and interests, which confessedly belong to their disposal. The resolutions of the legislature, the edicts of the prince, the sentence of the judge, cannot affect my salvation ; nor do they, without the most absurd arrogance, pretend to any such power : but they may deprive me of liberty, of property, and even of life itself, on account of my religion ; and however I may complain of the injustice of the sentence, by which I am condemned, I cannot alledge, that the magistrate has transgressed the boundaries of his jurisdiction, because the property, the liberty, and the life of the subject, may be taken away by the authority of the laws, for any reason, which, in the judgment of the legislature, renders such a measure necessary to the common welfare. Moreover, as the precepts of religion may regulate all the offices of life, or may be so construed as to extend to all, the exemption of religion from the control of human laws might afford a plea, which would exclude civil government from all authority over the conduct of its subjects. Religious liberty is like civil liberty, not an immunity from restraint, but the being restrained by no law, but what in a greater degree conduces to the public welfare.'

The next subjects of attention are 'Population and Provision ; and of Agriculture and Commerce as subservient thereto.' The remarks on population are not new, but they are so plainly and connectedly delivered, that their force will probably be felt more sensibly than when they have appeared in other forms. The most striking and useful part of this chapter is, on the connection between population and employment ; and again, on that between population and trade, even where no one article of human subsistence is imported. There are few speculations more pleasing, than to trace these remote connections in subjects so greatly subservient to human happiness, and almost to our existence. We would, on account of its intrinsic merit, strongly recommend this part of Mr. Paley's work. The chapter concludes with mentioning some impediments to agriculture ; among which are the rights of common, (he should rather have said manerial rights, for those of common are not so generally injurious) and tythes. The last operation, in Mr. Paley's opinion, as a bounty on pasturage, and

'The burthen of the tax falls with its chief, if not with its whole weight, upon tillage ; that is to say, upon that precise mode of cultivation, which, as it hath been shown above, it is the business of the state to relieve and remunerate, in preference to every other. No measure of such extensive concern, appears to me so practicable, nor any single alteration so beneficial, as the conversion of tithes into corn-rents. This commutation, I am convinced, might be so adjusted, as to secure to the tithe-holder a complete and perpetual equivalent for his

interest, and to leave to industry its full operation and entire reward.'

The volume concludes with Remarks on War and Military Establishments; but, as the pen of the moralist will be little regarded in the eager claims of contending nations, we need not enlarge on this subject. That part of the chapter which is more interesting, as it relates more nearly to domestic polity, and of course to human happiness, is on the comparative advantages and disadvantages of a standing army: These are enumerated with judgment and propriety.

We have now pursued our author, in a brief detail, through this large volume, in which we have found much to praise, and little, very little, to blame. Those, indeed, who may be more dissatisfied than ourselves with separate parts, should read the whole with attention; for the reasoning is conducted with so much art and precision, the connections are so minute, that we sometimes begin to doubt of the corollary, though we afterwards find it drawn with accuracy, from an unexceptionable proposition. We mention this precaution against hasty and partial criticism, because we have been more than once on the brink of the précipice.

We need not now repeat those commendations which we have so freely intermixed with our account of the work itself; and we shall only add, that the language is as clear and accurate as the principles are just and unexceptionable. It is always to be distinguished for its precision, and that kind of elegance, which arises 'from proper words in proper places.' There are few sentences which a critic would wish to amend; and there is sometimes an expressive energy, which few could reach.

*La Pucelle; or, the Maid of Orleans: From the French of Voltaire. The First Canto. 4to. 2s. Wilkie.*

THOSE works whose merit depend on the brilliancy of wit, the acuteness of satire, and peculiar turns of language, are translated with difficulty, and their beauties are very imperfectly preserved. On this account, the humorous works of Swift, the inimitable Hudibras, and some others of the same kind, lose their spirit in the translation; and our neighbours, with little success, look for that humour with which we are so much delighted. *La Pucelle*, on the contrary, has hitherto had no proper representative in English; and we approach only to the sprightliness and simplicity of Fontaine. In our forty-ninth volume, we reviewed a probationary canto of the former, which stepped forward with an epic dignity, and seemed

to disdain the 'quirks, the quips, and wanton smiles,' of the original. It was Cato at the Floralia. Our present translator comes nearer the author in his form. His Hudibrastic suits better with the comic vein of the story, and his fancy is ready to finish what Voltaire sometimes leaves incomplete: yet, on the whole, he is a faithful, and often a happy, translator. He has with-held the rest of the poem, from a diffidence of success: but professes that he is not 'studious of profit,' though his affluence is not sufficient to make him 'indifferent to loss.'

'There are two very respectable descriptions of men to whom the translator must particularly address himself: the periodical critics, who avow themselves the guardians of the public taste; and the men of grave characters, who, alarmed at the name of Voltaire, may, on this occasion, feel themselves the guardians, and prepare to enter the lists as the champions, of the public morals. To the former the translator must announce himself the writer of amusement, and not of profession; but he wishes not, under any pretences, to obtain more than his due, and his object is not to preclude criticism, but to depreciate severity. Acquainted with the original, the style of which, like that of all satirical writings in French verse, is close, compressed, and abrupt; they must be sensible of the difficulties of the undertaking, and it is only for the indulgences to which these may be entitled, that he presumes to solicit. If, therefore, in adapting the poem to an English dress, the translator has here and there been tempted to use some little latitude in the construction, he has only to throw himself on the candour of his judges, and to hope that he has neither been so frequent, nor so licentious in the use of it, as to destroy the general sense and spirit of the author, to amplify his compression into weakness, or overlay the character of his wit with superfluous ornament. To the latter, the translator finds it less difficult to address himself, for his literary delinquency he feels to be greater than his moral. The Pucelle is usually marked with the most exceptionable of its extraordinary author's productions, but the translator cannot subscribe to the propriety of this disposition; he allows, indeed, that the poet's wit is sometimes too wanton, and his satire sometimes too undistinguishing; but the frippery of a declining superstition, the abuses and corruptions of popery in particular, and of priestcraft in general, seem to be the just object of the one; and to entertain the fancy rather than taint the mind, is the obvious tendency of the other. It was under this aspect of the work, that the translation was undertaken, in which the translator trusts nothing will appear to justify classing him amongst the open, or the insidious, enemies of virtue or religion.'

We have preserved the author's defence entire, because we think it candid, and in general just; but we fear, that though

the objections to this poem are softened by his satire being called too undistinguishing, and his licentious wantonness entertainment of the fancy, yet, together, they have raised such a host of enemies, as to prevent the success of a translation. While we are pleased with the author's wit, and amused with his descriptions, we cannot approve of undistinguishing attacks or lively fancy. No one, as Mr. Paley observes, can answer to a sneer, or obviate the effect of a warm description by a moral lesson. It is, however, our present business to examine the translation; not to sit in judgment on the original.

As the author had prepared us for a little amplification, we were not surpris'd to find an additional couplet, to express a word or two, which could not be introduced into the former one; we were generally amused at the easy flow of versification, and often at the happy imitation of the original. But the following lines, though lively and harmonious, are a little too far extended for the original, which we have subjoined.

‘ Le diner fait, on digère, on raisonne,  
On conte, on rit, on medit du prochain,  
On fait brailler des vers à maître alain,  
On fait venir des docteurs de Sorbonne,  
Des perroquets, un singe, un arlequin.  
Le soleil baisse; une troupe choisie  
Avec le Roi court à la comédie,  
Et sur la fin de ce fortuné jour  
Le couple heureux s’enivre encor d’amour.’

‘ The cloth remov’d, to help digestion,  
Debated is some gen’ral question;  
Where pleasantry, and reason find  
Employ for body and for mind:  
Smut, inuendos, jokes abound,  
The titter, and the tale go round;  
And in the various bill of fare  
Scandal, and politics have share.  
Whilst here some rhyming coxcomb peer,  
As vain as noisy, storms your ear  
His flimsy madrigals to hear.  
Another, skill’d to rhyme and sing,  
Fit comrade for a jolly king,  
A bawdy song is heard to roar,  
Till all the room is one encore.  
The scene now shifts, the grave Sorbonne  
Is summon’d to afford them fun,  
Like mummies plaister’d to the ears  
With learning of some thousand years;  
And mock associates of their train,  
Like them as formal, pert and vain;

With

With flowing gowns, and pompous wigs,  
Your dancing dogs, and learned pigs.  
Close on their heels are usher'd in  
Punch, Scaramouch, and Harlequin ;  
A tribe the lynx's eye to cozen,  
And your fire-eaters by the dozen :  
With all that's strange of plum'd, or hairy,  
An Irish giant, and a fairy.  
At dusk choice parties with the king  
To see the play are on the wing ;  
For tho' the joyous day is done,  
Their pleasures set not with the sun,  
But on through ev'ning hours survive,  
Kept by variety alive ;  
Till passion sounds the charge anew,  
And love again demands his due,  
Demands the undivided right  
To rule the happy couple's night ;  
O'er whom his purple wings out-spread,  
Flung bridal roses round the bed,  
Where lapt in extacy they lay,  
Till wak'd by such another day.'

But, in spite of this amplification, we now and then perceive some slight omissions. One, which we remarked in our account of the former translation, occurs also in this, viz. 'amour est un grand fard.' If the following lines are intended to include it, they lose the force of the original, by extending the expression.

' 'Tis love, 'tis pleasure, must disclose,  
And give at once the full-grown rose.'

The French may now retort the satire, and speak of their line of bullion ornamenting whole pages, when drawn into *English* wire.

On the whole, however, we have not seen a more happy version of this celebrated poem. The translator seems to have understood his author, and to have preserved his brilliancy : if the poignancy is lessened, it has arisen chiefly from his desire of leaving 'no drop of this immortal man.'

For those who wish to compare the different translations, we shall select, as a specimen, the same passage which we quoted from the former version, in page 224, of our forty-ninth Volume. That is written in more finished verse, and is nearer to the words of the original. This approaches more closely to the careless, roguish manner of Voltaire. The features are often exactly traced in a picture, where, from a neglect of the air and manner, we find no great resemblance of the original.

' Le bon Roi Charle, au printems de ses jours,  
 Au tems de Pâque, en la cité de Tours,  
 A certain bal (ce prince aimait la danse)  
 Avait trouvé pour le bien de la France  
 Une beauté nommée Agnes Sorel.  
 Jamais l'amour ne forma rien de tel.  
 Imaginez de Flore la jeunesse,  
 Le taille & l'air de la nymphe des bois,  
 Et de Vénus la grace enchanteresse,  
 Et de l'amour le séduisant minois,  
 L'art d' Arachne, le doux chant des sirènes ;  
 Elle avoit tout : elle auroit dans ses chaines  
 Mis les héros, les sages & les rois.  
 La voir, l'aimer, sentir l'ardeur brulante  
 Des doux désirs en leur chaleur naissante,  
 Lorgner Agnès, soupirer & trembler,  
 Perdre la voix en voulant lui parler,  
 Presser ses mains d'une main caressante,  
 Laisser briller sa flamme impatiente,  
 Montrer son trouble, en causer à son tour,  
 Lui plaire enfin, fut l'affaire d'un jour.  
 Princes & rois vout tres vite en amour.'

' 'Twas on one Easter tide at Tours,  
 Where Charles in cap'ring spent his hours,  
 The youth, blest circumstance for France !  
 Saw Agnes Sorel at a dance.  
 A form of that superior kind  
 As leaves description far behind ;  
 For let imagination seek  
 The first young rose on Flora's cheek ;  
 Go bid the Sylvan nymphs attend  
 Their harmony of shape to lend ;  
 And then to Love's enchanting face  
 Add all that beauty owns of grace ;  
 For ease and elegance make room,  
 And dress her from Arachne's loom :  
 With syren music let her tongue,  
 Her steps be with seduction hung :  
 Beside, like bees round ev'ry charm  
 Let je n' sçai quois unnumber'd swarm,  
 A single one of which contains  
 A pow'r to lead the world in chains ;  
 On's marrow-bones the hero brings,  
 Makes fools of sages, slaves of kings ;  
 And yet such colours were too faint  
 This lovely paragon to paint.  
 The monarch saw and felt a flame,  
 To see and love her was the same ;  
 And through th' ascending scale of fire,  
 From the first spark of young desire,

His

His royal breast was taught to prove  
The whole thermometer of love.  
And now 'twas ogling, trembling, sighing,  
The voice in speechless murmurs dying;  
Lock'd hands unto each other growing;  
The anguish of the bosom showing  
By looks that speak, and eyes that burn,  
Impatient of a fond return:  
In short, in each occasion seizing  
To practice ev'ry art of pleasing  
Which love ingenious could invent,  
A day, a live-long day was spent.  
The bus'ness which their subjects mince  
At once is swallow'd by a prince,  
Who falls in love o'r head and ears  
No sooner than the fair appears,  
Made of combustibles to catch  
At sight of beauty, like a match."

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*An Inquiry how to prevent the Small Pox. By John Haygarth, M. B. F. R. S. 8vo. 3s. Johnson.*

**T**HIS Inquiry is conducted with great judgment, and the rules of prevention are dictated by an intimate acquaintance with the subject. In some respects it has confirmed our opinion where we once doubted; and, in others, we are not ashamed to own, that it has corrected our mistakes. Yet there is one view of the question, which we wish still to suggest, for farther examination. In many instances, the small-pox appear without spreading, and are styled sporadic, though the disease has not for some years been epidemic. We cannot reasonably suppose that, at these times, mothers are more strict, or children more cautious: it must depend either on the air not being capable of conveying the infection, or the body not being susceptible of it. The former reason is satisfactorily obviated, by the very careful observations of our author, since he has shewn that, except when the wind blows directly from the patient to the person liable to the infection, the contagion ceases at a very little distance. Yet this proposition must be in some degree limited by the state of the body; and, in an epidemic small-pox, the contagion must be supposed generally diffused, though in such a state as to be often harmless, unless other occasional causes concur. In other fevers, any cause of debility, any obstruction of perspiration, a common cold, or a surfeit, will bring on a fever of the peculiar type which distinguishes the constitution. In these cases then, the miasma must be generally present; and we think that we have seen

the small-pox occur in the same manner. But we will allow the extreme difficulty and uncertainty of such observations; at the same time it must be evident, from the very rapid progress of the disease, that somewhat, decidedly in the constitution itself, must contribute to render the poison efficacious, in the most diluted state. We mention this view of the subject with great diffidence; since by the diligence of the inspectors at Chester, its progress has been very generally traced by actual infection: but this or some other reason is still wanting to explain the different rapidity with which the disease frequently spreads.

We shall extract a few of the propositions which are remarkable for their utility, or which we think clearly and satisfactorily demonstrated.

‘ Sect. 5. The period between infection and the commencement of the variolous fever is generally from the 6th to the 14th day inclusive, after inoculation: and this period is not much longer in the natural small-pox.’

.. This proposition is just, and well supported. It explains too the reason why infection, received at the same time with inoculation, does little injury; but it is most precisely true, when the matter inserted is in a fluid state,

‘ Sect. 6. Persons liable to the small-pox, and infected by breathing the air, impregnated with variolous miasms: either (I) very near a patient in the distemper, from about the time that the eruption has appeared, ’till the last scab is dropt off the body, or (II) very near the variolous poison, in a recent state, or (III) that has been close shut up, ever since it was recent.’

‘ Sect. 7. Clothes, furniture, food, &c. exposed to the variolous miasms, never, or very rarely, become infectious.’

Though the last position is well supported, yet, as the danger is often so great, it should not occasion neglect.

‘ Sect. 8. The air is rendered infectious, but to a little distance from the variolous poison.’

We must subjoin a curious fact from the commentary.

‘ These observations may be deemed too general to determine, with sufficient exactness, to what distance from the poison the air is rendered pestilential. But, as the following fact will ascertain, with some precision, in certain circumstances, the limit where the variolous poison begins and ceases to be infectious, in the open air, I shall endeavour minutely to describe every particular that could be supposed to influence this effect. A gentleman’s family, of whom eight were children, all liable to the small-pox, became inhabitants of Chester, in November 1777, having always till then lived in the country,

On



On the 8th of that month, in the afternoon, the weather being showery, cloudy, but not windy, and of a moderate temperature for the season, the eldest, an intelligent young lady (miss Archer, since married to Roger Comberbach, Esq.) from whom I had this information, and three of her brothers, went out, for the first time after their arrival, to view the town. Ascending the walls at the northgate, they turned westward, and soon met a child of about a year old, in the small-pox. The pustules were pretty numerous on the face; some appeared fresh and full of matter, others were scabbed. A nurse had the child on her left arm, passed on the north side, between them and the city wall, so that its face was toward the young lady and brothers. The clothes of neither nurse nor child seemed dirty. The breadth of the path is a yard and a quarter, between the wall of a building on the south side two yards and a half high, and the city wall, on the north side, whose top is one yard and a quarter higher than the path, and six yards above the ground. The young lady's face was nearly on a level with the child's; her brothers were rather lower. She is certain that she passed within half a yard of the child, and doubts whether she was not within half that distance of it. Her brothers, she believes, were all as near it. The narrowness of the path between the two walls renders this opinion very probable. They all walked exactly, or nearly, in the same line with the child, both before and after passing it. Both parties walked uniformly forward in opposite directions, at a moderate rate, except one of the brothers, who expressed a curiosity to look at the small-pox patient, stopped a little moment when opposite to it, and about a minute when some yards past each other. The young lady is certain that he did not touch, but thinks that he approached nearer the child than herself or any of the rest. This brother was the only one of the party who was infected. He was seized with the eruptive fever on the 15th of November, that is, on the tenth day after the interview; yet all the other three were susceptible of the distemper, being infected by him. They were attacked on the 1st, 2d, and 3d of December; that is, on the 24th, 25th, and 26th day after meeting the child; a longer period than has ever been supposed to precede the fever. Another brother was seized November 26th, and another sister, December 2d, who had not been on the walls. Though the three who met the small-pox patient, passed so near it, yet it is highly probable that none of them, and to a much greater degree, several thousands to one, that all were not exposed to the infection. Few medical conclusions can be drawn with such a degree of probability.

We need not copy the methods which were taken to prevent the contagion, or the transactions of the Society. Those who wish to follow their example will undoubtedly refer to the work itself. We can only add our entire approbation of the plan,

plan, and a wish to see it more generally adopted, and more liberally supported.

In the Appendix is a curious letter from Dr. Benjamin Waterhouse, of Rhode-Island, describing the means by which they have prevented the small-pox from ever becoming epidemic in the island.—Though the object is meritorious, the method is certainly objectionable: it has had, however, so much success, as to deserve attention in its more important outlines.

*Transactions of the Society, instituted at London, for Encouragement of Arts, Manufactures, and Commerce. Vol. III. 8vo. 4s. in Boards. Cadell.*

THE progress of the Society's labours is an additional proof of the strength of their judgment, and the propriety of their views. The premiums are directed to important objects; and the several designs are pursued with steadiness and perseverance.

The first subject, as usual, is that of agriculture; and we, with pleasure, perceive the progress of plantations; but we wish that the useful oak was more often chosen to enrich the forest with its foliage, and the nation in future with its timber: its extensive employment requires immense supplies. We have a short account of dibbling or dropping wheat; a mode of sowing practised in Norfolk. But, as a premium has been offered, in order to obtain a more exact account of its utility, when compared with broad-cast and drilling, we shall not enlarge on it. The Howard or clustered potatoe is the next object; but the experiments are probably not so favourable as we may expect to find them in better soils; yet they are sufficiently so, to induce us to continue the cultivation. On this subject we are promised some farther satisfaction.

In the class of polite arts are inserted very particular descriptions of the pictures, painted by Mr. Barry, for the great room of the Society. These are now very generally known.

In the year 1760, premiums were offered for cloth made from the stalks of hops; but no proper claims have been made. As this defect was supposed to be owing to the want of some farther information, a short account is now published of what has been already done in this way. For the same reason we shall transcribe it. The observations chiefly to be attended to in this experiment are,

First, That the said specimens (viz. those left with the register of the Society) are sufficient to evince that hop-binds will afford a material for making cloth.

Sec.

‘ Secondly, That the species of cloth intended to be made from the material produced, would very well answer the purpose of fine sacking, and coarse bagging for hops.

‘ Thirdly, that, the sole cause of my not producing a stronger material, and a sufficient quantity to have entitled me to the premium proposed, was, that the material was too long immersed under water, and its texture was thereby destroyed.

‘ Fourthly, That such binds as I took occasionally from the large quantity I had put to soak, at the end of about six weeks or two months, afforded filaments sufficiently fine and strong, for any purpose,

‘ Fifthly, That the time necessary to reduce the inner substance of the hop-binds to a fitness for use, by maceration, will absolutely decay the outer coat, as appears from those which have continued under water above a year.’

In mechanics, the floating-light, for the preservation of sailors falling overboard in the night, at sea; the gun-harpoon (formerly mentioned, of whose utility we have additional evidence); a new and very convenient crane, by Mr. Braithwait; a new invented secret escutcheon, and some improvements on common locks, are described. These we cannot examine without the assistance of the plates; but they appear generally useful. We shall transcribe, however, an account of the properties of the escutcheon.

‘ The marquis of Worcester, in his *Century of Inventions*, N<sup>o</sup> 72, after having spoken of three kinds of locks invented by him, says “ an escutcheon to be placed before any of these locks with these properties.

“ The owner, though a woman, may, with her delicate hand, vary the ways of coming to open the lock, ten millions of times beyond the knowledge of the smith that made it, or of me who invented it.”

‘ Many attempts have been made to form a machine equal in its properties to the description here given, and from thence it is probable, arose the kind of padlock which have been long made in this country in great numbers, which having several letters on different rings, can only be opened when a certain set of those letters are arranged in one order, but this was in no degree equal to the end proposed, for besides the workman who made it being at all times informed of the position the letters must be in, and consequently enabled to open it; the letters and rings admitting of no variation of place, at the will of the owner, reserving at the same time a power of opening the locks, whenever the proper arrangement became known,

known, the secret was divulged, and all security at an end; but by the improvement made by Mr. Marshall, the letters or figures allowing an almost infinite variety of changes, the owner may, in one minute, alter the secret in such a manner that even the maker would be as unlikely to open it, as he would be of gaining the highest prize in a lottery, by the chance of a single ticket; thus this kind of escutcheon is infinitely more secure than any hitherto in use, especially as the alteration of the letters may be made every day for years, without recurring to their first state, and as the owner may, at one time, chuse to trust a friend or a domestic with the secret, so that they might have recourse to his valuables, &c. he may also, at another time, wish to exclude them from that privilege, which this contrivance renders very easy to be done. As this improvement relates only to the escutcheon, it is obvious that every attempt to pick the lock it covers, or to open it by means of false keys, is prevented; a circumstance of no small importance, when locks of a curious construction, and with a number of fine wards are made use of.

Next follows an abstract of the proceedings of the Society, from which we can extract nothing particularly interesting, and the usual lists of the members, &c. The volume is concluded by a list of the premiums offered in the present year.

Among the premiums, we perceive an encouragement for the propagation of the red willow, sometimes called the upland willow. It is certainly, in many respects, an useful plant; but it also tends to clear the sandy wastes, as it flourishes in dry sandy grounds, and its cultivation will contribute to cover them with mould, so as to make them fit for better purposes.

We cannot enlarge on the different subjects, for which the Society have offered premiums; but would only hint that, with respect to rhubarb, their good intentions may be frustrated, if they do not limit the age at which the root of the plant should be taken up. We suspect that, at three or four years, it may be apparently good, yet not nearly equal in its properties to the Russian rhubarb; and it is most probable, that the Society confine their remarks to the *obvious* properties only. It certainly is not at its greatest perfection, under eight years, and probably not under twelve. We particularly mention this circumstance, because we perceive an eagerness to use it much earlier; and the character of the remedy will of course suffer by this precipitate conduct.

We shall only add, that the Society confines its views of improvement of waste lands to those 'which have been hitherto useless,' and we shall conclude with wishing them all the success which their benevolent designs deserve.

*The*

*The Adventures of Six Princesses of Babylon.* 4to. 3s. Buckland.

THE age of allegory is now past, for it approaches too nearly to positive precept; and we wish to be allured into virtue, and cheated into health. The luxuriance of Hawkesworth, and the energy of Johnson, for some time supported it; but their labours, in this mode of instruction, are, we believe, less popular than any other parts of their lucubrations. These objections are not intended to depreciate the pleasing performance before us, but to animate the exertions of the author in a more successful line. There is much fancy in the descriptions, and much wholesome instruction from the events: the wonders of fairy land, calculated to engage the imagination, are employed to fix the lessons more firmly on the heart. If there be a fault in the moral, it is, that the heroines are too often relieved from the distress, induced by their own misconduct, by supernatural assistance, without any efforts of their own. The great lesson to be inculcated on young minds, on the contrary, is, that though they have suffered from distress, yet that they do not deserve assistance, till they have amended the fault and rectified their conduct.

A king and queen, driven from their dominions, are obliged to seek shelter in a *lonely desert*; but the queen, sitting one day on the *sea shore*, sees a benevolent fairy, who tells her that she will be restored to her throne by the virtues of her daughters. These young ladies are, however, to be educated by the fairy, who adorns their minds with every valuable quality; and, after a proper education, she addresses them in the following words.

‘ You have now lived, my dear children, several years in this solitude, insensible of the great designs for which you were brought hither. But, before I proceed farther on this subject, it is necessary to inform you, that the fate of your parents is so strongly connected and bound up in yours, that is in your power, by your fortitude and virtue, to restore them again to empire and dominion, or, by your mutability and vice, to bring them with shame and misery to the grave.—Know then, that there are six wonders lie hid in nature, ordained as a trial of your constancy; they are attended with innumerable perils, but when once possessed, and kept among you, will render you more powerful than the most absolute monarch.

‘ The first, (said she, addressing the eldest princess) is the Distaff of Industry; an inestimable treasure! for, by applying one end of it to your right hand, you are instantly put in  
pos-

possession of the thing you desire. This, (continued she) Miranda, is allotted for your pursuit.

‘ The next, (said she) Florissa, must be your care : a Bottle of Water, taken from the River of Good-nature, no less valuable than the Distaff, being endowed with the power of reconciling all differences ; one draught uniting the most bitter enemies : and it has also this peculiar quality, that, when once attained, it can never be exhausted, since the more it is used, the more it continues to increase.

‘ The Spear of Truth is the next, and possesses even superior virtues to the former, having the power of overcoming all evil enchantment. Provided you keep the straight road, you need not fear any thing ; but, should you once turn aside, the dangers are so numerous as to require the greatest experience and fortitude to surmount. Be this your pursuit, Clementina.

‘ The Mantle of Meekness is the fourth, which confers a degree of immortality on the possessor : she who is fortunate enough to obtain it, immediately becomes beautiful as an angel, and, though she should live to the most extreme age, will still continue to wear the full bloom of youth on her countenance. May your best endeavours, my dear Bonnetta, not be wanting to acquire so great an ornament !

‘ The fifth (said she) is the Magnet of True Generosity : whosoever is possessed of it, is endowed with the power of transferring that pleasure they possess to another, which, at the same time, increases it in themselves. This, my dear Orinda, is the reward held up to you.

‘ Last of all comes the White Wand of Contentment (not less desirable than the rest), possessing the pleasing power of rendering the most disagreeable objects in nature agreeable. Let it be your care, Matilda, to return with this invaluable treasure.’

Their Adventures are the subjects of the work ; and, with the assistance of benevolent fairies, the six heroines surmount every difficulty, and conquer the impediments which the baser passions scatter in their path. They procure these rarities, and each adventurer brings home a ‘ gentle knight,’ to whom she is afterwards married. The father and mother are also restored to their kingdom.

We shall not enlarge on the particular Adventures, or anticipate the public curiosity by any extracts. The young readers who peruse this work with attention, will be amply repaid both by its entertainment and instruction.

*Observations on the Typhus, or Low Contagious Fever. By D. Campbell, M. D. 8vo. 2s. Johnson.*

OUR author very clearly and accurately describes a variety of the Typhus, which is frequently called the nervous fever, and perhaps deserves this title better than that which he has assigned to it. It is distinguished from the other varieties, they are scarcely species, by a considerable affection of the nervous system, by a cause operating unseen, and producing an irritation, or the effects which frequently follow from a slight but constant stimulus. In this state Dr. Campbell recommends opium in considerable doses: he recommends it, however, in a rational manner; and we are persuaded, from what we have ourselves seen, that it may be rendered useful. He refers to the practice at Edinburgh, not the wild visionary scheme of Brown and his young adherents, but one we suppose of the late amiable and benevolent Dr. Gregory. We shall mention the foundation of this plan, for the information of our author, who seems to have received no very satisfactory account of it. In the decline of the nervous fever, the symptoms of irritation of course increased; and, though opiates were occasionally employed during the progress of the disease, yet their full force were reserved for this period. When the more violent delirium had subsided, and the subsultus tendinum had grown into pretty general convulsions, laudanum was frequently employed both by Dr. Gregory and Dr. Cullen. It was precisely directed, as Dr. Campbell designs, to produce a sedative effect, or rather, to avoid insignificant cavils, lessen irritation and its consequences. In this way, we are well informed that many desperate cases have been relieved; but those who are conversant with fevers and their periods, will learn to distrust the effects of any medicine used about the crisis, when the power of the remedy cannot be easily separated from the efforts of nature. It must, at the same time, be allowed, that the remedy was well directed, and promised to be useful.

The appearances, which indicate the use of opium, are seen in the following short and faithful account of our attentive author:

‘ After the symptoms of the first attack, such as lassitude, shivering, pains in the back, limbs and head, the patient takes to his bed; his nights are passed without sleep; or if he falls into a short slumber, he awakes disturbed by some unpleasant dream; he starts up, and wants to get out of bed; he is continually turning and changing his posture; complains much of pain, or confusion in his head; of noise in his ears, and thirst. His tongue is either dry and hard, or covered with a thick, disagreeable brown fur. His eyes begin to grow muddy, and assume

assume a dull look. The pulse is about 120 strokes in a minute, and small. The skin dry, or bedewed with partial sweats, which produce no alleviation of the complaints. These symptoms continue, and grow more alarming; uneasy days succeed to restless nights; the patient is exhausted by pains, and by watching; the inclination and ability to take nourishment diminishes; the delirium, which for a while only took place upon coming out of his slumbers, is now more constant; and if some means cannot be found to interrupt the progress of the disease, slight convulsions, total refusal of food, and insensibility, are certain to ensue; which, with cold extremities and involuntary evacuations, close the scene.

We shall next select the mode of employing the remedy.

• With these considerations in my mind, I began to exhibit this medicine. As it is when joined to camphor so efficacious in producing a determination to the skin, and as this last medicine has been looked upon as an useful one in these fevers, I first gave it in the following formula:

• R. *Opii pur. gr. i. ad gr. iſs.*

*Camphor. gr. x. ad gr. xv. f. bol. hora decubitus ſumendus.*

• In this dose, when the symptoms were mild, or in the early stages of the disorder, it was attended with all the expected good effects; but when the disease had been some time formed, and the symptoms more violent, it was not adequate to the purpose: I then augmented the quantity, and the formula which I now generally use is as follows:

• R. *Tinct. Thebaic. gr. lx. Julep e camphora unc. iſs. m.* and sometimes with the addition of thirty or forty drops of antimonial wine when the tongue is particularly dry and hard, or the thirst considerable.

• Of this the patient took two thirds in the evening, and the remainder at the end of two hours, if sleep, or at least rest, did not ensue. There was in the acme of the disorder generally a necessity for the whole quantity, but seldom any occasion for more. I have, however, in some, though few instances, found it necessary to give twenty or thirty drops more of tinctura thebaica, at the end of other two hours. For it must be observed, that unless the sedative effects of the opium be produced, that I never saw any good effects from this medicine. By this I mean that it should be given in a quantity sufficient to induce sleep, or at least rest, ease, and quietness, in opposition to restlessness and watchfulness: and until the patient ceases to be sensible of the head-ach, and pains in the limbs or other parts of the body; which is generally effected by the above dose. With respect to any farther quantity, it must be left to the discretion of the practitioner, and result from the necessity of the case. From the return of head-ach and tendency to delirium, I have sometimes been obliged to repeat the doses



doses in the morning: but in general the truce obtained by the opiate given in the evening made the succeeding day pass on tolerably easily; and the patient took the cordial mixture and food better; which last I always found to be a favourable symptom, as much as a total aversion to aliment was a bad one.\*

We have attended to this part of Dr. Campbell's work, because it seems chiefly to deserve attention. The practice and the regulations are generally judicious; but (we mean it not as a censure) seldom new. We should be inclined to dispute the contagious nature of the disease; for we have seen more than one epidemic of this kind, supposed to be contagious, which was really not so. It is very difficult to separate the effects of a generally prevailing cause from contagion. We will beg leave to add one precaution to those which have been so very properly employed, in order to preserve the healths of the manufacturers, viz. frequent showers of water through the room, or probably of lime-water. These may be effectually procured, without danger from damp, by that very convenient machine, a chamber-bath.

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*Bibliotheca Topographica Britannica.* No. XX. 4to. 5s.  
Nichols.

**T**HIS publication contains an account of the Literary Society which met at Spalding, in Lincolnshire, in 1710, and was established on rules, in 1712, by a number of gentlemen, who, in the true style of monastic antiquity, assumed to themselves the denomination of a Cell to the Society of Antiquaries in London\*; at once expressing their modesty, and their connection with that respectable body, of which most of them were also members, and with which they kept up an uninterrupted correspondence for upwards of forty years.

This society took its rise from a few gentlemen of the town, who met at a coffee-house, to pass away an hour in literary conversation, and reading some new publications. The founder was Maurice Johnson, esq. a native of Spalding, of the Inner Temple, London. He was only occasionally their president: but was their secretary thirty-five years; during which time he filled four large folio volumes with their acts and observations. A fifth volume was continued to the end of the year 1753. These volumes contain a fund of discoveries, foreign and domestic, in antiquities, history, and natural philoso-

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\* The first meetings of the Society of Antiquaries were in 1707. The members made a regular election of officers in 1717-18; and were incorporated in 1751.

sophy, interspersed with manuscripts of deeds at length, anecdotes, poems, &c. adorned with drawings by Mr. Johnson, and his daughter, Anne Alethea, and others. Members on their admission presented some valuable book to the Society, and paid twelve shillings a year, besides a shilling at each meeting. By these means they had formed a valuable library. In 1743, the theological part was given to the church, and placed in cases in the vestry, where it still remains; and the grammatical part to the school, where it still is; but both are reserved for the Society's use, till dissolved; and then these and all in the meeting-room, to be appropriated to public use.

Mr. Johnson's communications to the Society of Antiquaries in London were frequent and numerous. Transcripts of the Minutes of the Spalding Society were regularly sent up and read to them; and if they do not appear fairly entered in the register of the latter, it must be owing to the negligence of the secretaries.—Mr. Johnson, the founder, died in February 1755.

In this publication we have a complete list of the members of this Society, from its first institution, to the year 1753. In which list we have the names of sir Isaac Newton, sir Hans Sloane, sir Joseph Ayloffe, bishops Pearce, Pococke, Lyttelton, Drs. Jurin, Taylor, Bentley, Knight, Stukeley, Birch, Mr. Pope, Mr. Gay, Mr. Gale; and a multitude of other eminent men, accompanied with many curious biographical anecdotes.

Besides this list, the present Number contains the Introduction to the Minute Books of the Spalding Society; an Account of a Seal of Amethyst; of a MS. of St. Paul's Epistles; of Murrhine Vessels; of Franchises, and Counties Palatine; of the Assize of Bread; of the Mint at Lincoln; and other pieces by Mr. Johnson. Some Account of St. Ambrose; an Oration on the Art of Engraving; a Dissertation on the Celts; a Vindication of a Passage in Virgil, Georg. iv. 511; an Account of several Antiquities in different Parts of the Kingdom, by Samuel Gale, &c.

The most entertaining part of this publication is the Biographical Account of the Spalding Society.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*An Explanation of the Proposal for the Liquidation of the National Debt.* 8vs. 1s. Law.

**I**N the pamphlet, of which this is an explanation, the author proposed a general impost on all the property in Great Britain, in the room of the taxes at present existing; and he now en-

endeavours to convince the public that, in consequence of the proposed substitution, a great annual saving would be made by every proprietor in the kingdom. Could there exist any shadow of probability that the author's plan ever will be adopted, it would merit more minute consideration; but, notwithstanding the pains he has taken to explain and enforce it, we apprehend that his demonstration, whether imaginary or not, will prove entirely ineffectual.

*The Crisis of the Colonies considered, with some Observations on the Necessity of properly connecting their Commercial Interest with Great Britain and America. Addressed to the Duke of Richmond: with a Letter to Lord Penrhyn, late Chairman of the Committee of Planters and West India Merchants. 8vo. 1s. 6d. Bew.*

This author argues for the utility of a free port in the West India islands; and the place he proposes is a fine bay in Grenada, where he thinks there ought also to be a royal dock, for the use of the English ships of war employed in the protection of those colonies. The old Leeward islands, he observes, require assistance, to afford which, he points out a mode that would not injure the public revenue. According to his statement, the four and a half per cent. now paid and levied in each island, after the deductions, before the sugar, for the payment of it is exported, and before the sales are completed on its arrival in England, leave not in the public coffers one half of what is paid by the planters. He therefore proposes that this tax should cease to be paid in the West Indies; and that one half of what he terms the present ideal tax be paid on the arrival of the sugar, together with the present English duties. To give general relief to the planters and sugar-merchants, he also recommends to have sugar bonded, in the same manner as tobacco, in public ware-houses; or if the merchant, on entering the sugar when it arrives, would allow a *douceur*, instead of giving his bond for future payments, such an alternative would often be productive of ease; and, from the opulent merchant, immediate payment of the duties would give life and efficiency to the revenue.

Among the proposals recommended by this author, is that of a free trade between the British West India islands and America. As arguments in favour of this measure, he mentions the former habits of commerce between those islands and the continent, and likewise the reciprocal friendship which would result from a revival of such intercourse. These are doubtless considerations which ought to be allowed their due weight; but they would have merited greater regard, had the author previously removed the strong objections, offered by Lord Sheffield, and other writers, against this much agitated proposal.

*The Power of Gold displayed.* By FRS. Spilbury. Folio. 6d.

Mr. Spilbury has changed his argumentative style into vehement declamation; and has filled six folio pages with a bitter Philippic against the medicine act and the minister. If he has any specific in his dispensary against madness, we would recommend that he be allowed to swallow it *gratis*, for the extraordinary care which he has taken of the health and pockets of his majesty's liege subjects.

# P O E T R Y.

*Apologia Secunda: or, a supplementary Apology for Conformity.* 8vo. 6d. Bladon.

It may be proper to remind some of our readers of the *Apologia prima*, published some time since. It was the Apology of a minister of the church of England (the Rev. Mr. Newton, rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch) for quitting his religious connections with the Dissenters, and conforming to the established church\*. The *Apologia* was answered by a 'Dissenting minister,' under the title of 'A Shield for Protestant Dissenters, in these Times of Instability and Misrepresentation†.' The two Epistles, before us, are a second Apology, addressed in an ironical style to the 'Awakened Clergy,' a term by which the conforming ministers were addressed in the *Apologia*. The tendency is to expose some apparent contradictions in the ceremonies of the church of England, and to point out its near approach to the ceremonies of that of Rome. In a sprightly work of this kind, we ought not to expect new arguments or connected reasoning: it is enough that we are amused by a lively representation of what have been esteemed errors; and, in this way, we think the Layman's success is not inconsiderable. *Ecce signum.*

'To schismatic objections now having attended,  
And as we were able our mother defended:  
We'll speak of the useful wise rules she enjoins,  
Well guarded by spiritual courts, and by fines.  
And since whatsoever belongs to the gown,  
Tho' small it may be, she esteems as her own;  
(For trifles regarded are ever of use  
As trifles neglected much ill introduce)  
She wisely directs both to colour and shape,  
And instead of gay lace, will allow only tape;  
And tho' upper garb, shift from fable to white,  
Supporters must always be dark as the night.  
Then pray, honor'd clergy, regard your strict vows;  
Take heed that most decently black are your hose;

\* See Crit. Rev. vol. lvii. p. 318.

† Crit. Rev. vol. lviii. p. 77.

And let not the night-cap be deck'd out with lace,  
Left such a gay turn shou'd endanger the place.'

*Moral Fables.* 12mo. 3s. Robinson.

We suspect that we are indebted for these Fables to the ingenious author of the Letters on Taste and Genius. In this work he has assumed a humbler guise, and condescended to instruct in the ancient and simple form of Fable. Compositions of this kind do not strike by the brilliancy of genius, or enlarge the mind by new and unexpected discoveries. It is sufficient, if they are plain and simple; and this praise we can safely bestow on the Fables of our benevolent author. The morals also are drawn with truth; they are extended beyond the usual length, and instead of didactic dulness, are rendered pleasing and entertaining. On the other hand, we perceive no great variety of subjects, nor are the old ones enlivened by new incidents, or entertaining descriptions.

The introduction is clear and easy: we shall extract from it the distinction between Allegory and Fable, rather on account of the illustration than for the accuracy of the definition.

'The terms Fable and Allegory are frequently used indiscriminately, and perhaps cannot admit of definitions wholly distinct from one another. To allegorize truth under a fable, is not held an improper expression: and yet Fable, in the simplest sense, and as Æsop understood it, that is, excluding the fables of the epic, of the drama, of romance, and novel, may be considered as distinct from allegory. This would be found to be the case, were we to have recourse to painting as a criterion. In that piece of Holbein called Death's Dance, we see emperors, beggars, and others of intermediate stations led up promiscuously, and without regard to rank. In this painting, the allegory is obvious. But were we to see a landscape containing, among other objects, an Ass and a Dog, a Frog and a Mouse, an Oak and a Reed, or other subjects of Æsopic fables; we could not know what fable the painter intended, or whether he meant any fable at all: much less would we be enabled to form any conjecture relating to a moral sense.'

In fact, when human passions are personified under the names of brutes, the Fable becomes to all intents and purposes an Allegory. But, when it relates to human conduct, which, though often under the influence of the passions, is not the object of the apologue, whoever are the personages, it is then a Fable. That of the Belly and the other Members, by which Menenius Agrippa checked the tumult at Rome, deserves the name of a Fable, though no animated being is introduced: that of the Grasshopper and Ant, though not strictly an allegory, on the other hand, approaches nearly to it. This subject is however too extensive for our present discussion: we can only

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lay a foundation, on which others or perhaps ourselves may some time build.

*Poems on several Occasions. By the late Edward Lowibond, Esq. Small 8vo. 3s. Doddsley.*

The editor informs us that the author was a gentleman of fortune, and most respectable character; that his poems being dispersed in the hands of different friends, his brother, at their request, communicated to him the following pieces for publication. The first, intitled, 'The Tears of Old May-Day,' written on the reformation of our calendar according to the general usage of the rest of Europe, and published in the eighty-second N<sup>o</sup>. of the World, possesses much poetical merit, and is inferior to none in the collection. We mean not to insinuate any thing disrespectful in regard to the others. Some are exceedingly pleasing, and none sink beneath mediocrity. His descriptions are often truly picturesque, and his style easy and elegant. Two or three short poems, written by a Miss G—, inserted in this publication, are entitled to the same praise.

*The Fall of Scepticism and Infidelity. 8vo. 3s. Cadell.*

\* If the *verses* fail of conferring praise they will manifest the desire; and should the *notes* want force to rectify one notion in an ingenious and enquiring reader, he must still think they teach nothing that would (*in*) any wise hinder the welfare of mankind.' This declaration is modest, and the author's design laudable, but we cannot speak so highly of the execution. Neither the verses nor notes in general are remarkable for perspicuity, or strength of argument; some sensible observations, however, not so accurately expressed as we could wish, are to be found in the latter.

*The Pittiad, a poetico-political History of William the Second. Second Edition. 4to. 3s. Jarvis.*

No publications circulate more rapidly than those which expose to ridicule illustrious characters, on which account we are not surpris'd at the Pittiad's having arrived at a second edition. The conduct of the minister and his adherents is here exhibited in a ludicrous light, with some degree of humour. The wit is not very poignant; but abuse alone is sufficient to recommend a performance of this nature.

*The Obsequies of Demetrius Poliorcetes: a Poem. By Anne Francis, 4to. 1s. 6d. Doddsley.*

For an account of this hero, the fair author refers us to the fifth volume of Plutarch's Lives, from whence she has extracted a relation of the magnificent manner in which his funeral rites were celebrated, and which forms the subject of the poem. Demetrius was the son of Antigonus, one of Alexander's most famous captains and successors; and not altogether unlike that great

great hero in his virtues and defects : addicted to pleasure, yet enterprising and magnanimous, he experienced, to a high degree, both the smiles and frowns of fortune. Being taken prisoner by Seleucus, he died, after three years confinement, in the castle of Cherfonefus in Syria. The poem opens with a description of the fleet his son Antigonus had prepared to convey his ashes to Corinth for interment.

' The brazen prows the swelling waves divide,  
And the brisk eddies curl on ev'ry side ;  
Stroke following stroke the agile rowers ply,  
From the sharp keels the deep-lash'd billows fly ;  
Behind the sterns the foaming surges play,  
And the bright vestige marks the recent way.

' Before the fleet the regal galley flew,  
Her cordage gold, entwin'd with Tyrian blue ;  
Light danc'd her changeful streamers in the gales,  
And lightly buoyant play'd her filken sails.'

The account of the golden urn which contained the ashes of Demetrius, the votive garlands sent from different cities to adorn it, the approach of evening, and view of the castle of Corinth, are next delineated, and exhibited in the same pleasing and picturesque manner. The inhabitants, perceiving the fleet approach,

' Slow from the steep descends the mingled throng,  
Their heads with chaplets crown'd, their garments white ;  
So pours the flock with gradual pace along,  
Descending from Olympus' airy height.

Now from the strand they view the neighb'ring deep,  
Mark how the gallies o'er the billows fly ;  
Hear dying breezes thro' the cordage creep,  
And greet the dying breezes with a sigh.

The chosen vessel touch'd her native shore :  
Hush'd were the winds—'twas silence all around,  
Save where the waves with undulating roar  
Lull'd the sad soul with melancholy sound.

'Twas then Antigonus, in fable vest,  
The big round tears slow stealing from his eye,  
Wip'd his wan cheek, and smote his throbbing breast,  
In silent woe and hopeless misery !

Behold him pointing to the royal dead !  
Quick and more quick his pungent sorrows flow !  
Each duteous subject hangs the mournful head,  
And drops the tear of sympathetic woe.'

The images in these lines are truly classical, and elegantly expressed. Xenophantus, a celebrated musician, recorded by Plutarch, is next introduced, as giving the funeral song in praise of

of the deceased. It is written, in our opinion not improperly, in the form of an irregular ode, but bears too strong a resemblance to Dryden's *Alexander's Feast*, from whence the idea was undoubtedly taken. The most faulty instance is probably this:

' Sing Demetrius young and fair,  
Ever fair, and ever young !'

Dryden says,

' The praise of Bacchus then the sweet musician sung  
Of Bacchus *ever fair, and ever young.*'

This expression, though suitable to a god, should not have been applied to a man, who died at the age of fifty-four, and whose obsequies were then performing. We should not have disliked a distant imitation, but where a copy is placed too near so excellent an original, it must lose by the comparison. The following passage, however, the last line of which strikes us as particularly beautiful, makes amends for every defect.

' The minstrel tries the funeral lay,  
Each vocal pow'r he tries ;  
The gently yielding air gives way,  
And the sad notes in slow succession rise ;  
Slow rise the mournful numbers from the main,  
And each touch'd heart reverberates the strain.

The skilful rowers strike the sounding deep,  
Revive th' expiring notes ;  
Their well-tim'd oars responsive measures keep,  
And on the blue expanse the trembling cadence floats,

Now soar the bolder numbers strong and clear,  
Pour from the main, and strike the distant ear :  
Higher mounts the strain and higher !  
Varying modes the audience greet ;  
Still tones symphonious fill the tuneful choir,  
Melodious breathing from the vocal fleet :  
From ship to ship the harmony prevails,  
And list'ning zephyrs pant upon the sails,

The poem concludes with an account of the last rites performed in honour of the deceased. The extracts we have given sufficiently shew our sentiments concerning it,

## N O V E L S.

*Sentimental Memoirs. By a Lady. Two Volumes. Small 8vo. 7s. Hookham.*

Our author tells us, that her courage would certainly fail her, ' were she not persuaded that those gentlemen, whose profession it is to make their report of every new publication, will *excite* their candid attention to this first effort to entertain and instruct her own sex.' These Memoirs may indeed instruct, for the



the conduct of the personages is often exemplary; but we fear they will not entertain. We respect good intentions: we would be candid, and even complaisant, if it were in our power; but as we cannot praise we will be silent.

*The Favourites of Felicity. A Novel. In a Series of Letters. By John Potter, M.B. 3 Vols. 12mo. 7s. 6d. sewed. Cass.*

The author tells the fair sex, to whom he dedicates his work, that he endeavours to refine their delicacy, to distinguish between real and pretended virtues, and to *direct their penetration* to 'those desirable sources of permanent felicity, which arise from domestic pleasure, moral improvement, and immortal truth.' We transcribe his own words, for we fear the reader might not have discovered his design. In this work, as well as in the *Virtuous Villagers*, the author instructs by precept rather than adventures; and, if there be more incident in the *Favourites of Felicity* than in the volumes just mentioned, there is somewhat less of that luxuriance of language which we reprehended, though some colloquial vulgarities are admitted. Our reprehensions, we think, have had a good effect; for he often totters on the verge, and seems to check his rapid pen. This novel and the former are, however, greatly inferior to the *Curate of Coventry*. Why did the author leave the walk of artless adventures and peculiar characters, for that of uninteresting sentiment?

The *Adventures of the Hermit* betray some strokes of real incident; of incidents which have made some impression on the writer's heart. The account of Holland is more distinct and just than we have yet seen; but the greater part of it is well known. The author has an aversion to Apothecaries; and we wish he would not imitate them, in making new mixtures from different ingredients poured from old phials.

*Maria. A Novel. Two Volumes. 12mo. 6s. Cadell.*

The young lady, who offers us this novel, is by no means deficient in many of the requisites which should accompany her task; but she is yet distant from some others, which are almost indispensable. Her judgment is accurate, her discernment quick, and her language ready. Her attempts at humour and ridicule frequently succeed; but, probably from a slight acquaintance with situations of active life, we perceive inconsistencies which, in some degree, destroy the interest of her tale. We were, however, pleased with the work in general, and much affected with particular parts of it: the author attempts to be pathetic with success; and the horrors of the night, in the Gothic mansion, point out the intelligent scholar of an able master. The incidents are within the bounds of probability; and, together, furnish some very formidable events. We have discovered so much to commend, that we think it worth while to hint at another fault; for, with an inferior writer, our labour

bour might be misapplied. By connecting the stories of Maria and Miss Hampden so intimately, the author has raised contending interests, which weaken the influence of each, and the catastrophe of the former's history is too near that of the latter. At the summit too of Maria's distress, her friend is relieved by a fortunate eclaireissement; so that the mind hangs in doubt whether it should rejoice or grieve.

Miss B. will not misinterpret these hints: they are dictated rather by a desire to improve, than to depreciate her talents. She, at present, soars beyond many writers of this class; and, with a little care, may follow the first with no little success.

*The Omen; or, Memoirs of Sir Henry Melville and Miss Julia Eastbrook. A Novel. Two Volumes. 12mo. 6s. Lowndes.*

Neither the design nor the execution of this novel is very happy. Many improbabilities occur in both; and we are not recompensed by the brilliancy of wit, justness of remark, well drawn characters, or interesting situations. But, while we have little to praise, we have nothing very particularly to condemn: a rash promise draws down misfortunes on her who makes it; yet, as the conclusion is happy, we are apt to forget the punishment in the subsequent reward, and do not perceive with sufficient force the folly and impropriety of the conduct.

*Aerostatic Spy; or, Excursions with an Air Balloon. Two Vols. 12mo. 6s. Symonds.*

This little work is superior to many attempts of the same kind. It contains some amusing adventures, just reflections, and well drawn characters: it is not even deficient in its philosophical observations, if we except a sanguine partiality for aerial machines, and too great expectations of their utility. We recognise, at times, some living characters; and vice and folly are held up to the infamy which they deserve. We do not however find any thing so grossly personal, as to deserve reprehension.

## M E D I C A L.

*An Essay on the Nature and Cure of the Pthysis Pulmonalis. Second Edition, enlarged. By Thomas Reid, M.D. F.R.S. 8vo. 5s. Cadell.*

In the 16th page of our Fifty-fifth Volume we gave a pretty early and full account of the first edition of this work; and we have since had more than one occasion to mention it. We shall now only remark, that it is greatly enlarged and much improved; but the foundation is nearly the same. Dr. Reid mentions our remarks on the emetic tartar, with a flattering compliment; but we have already, in the account of his first edition, allowed that the ipecacuanha is preferable for frequent use; and, since that period, have almost exclusively employed it, except where it failed to act as an emetic. We shall extract what he observes relating to myrrh, which is now first published, We

think this medicine has been often useful, and that it rather relieves the feverish heats, and the great irritability, than the general debility.

‘ Much has been said of late in praise of myrrh in pulmonary complaints, both in its simple state, and when combined with sal martis, alkaline and neutral salts, &c. I have given it in every form, and sometimes with success. But in cases where the pulmonary hectic is confirmed, I have not seen it produce any relief. In this fever, I believe tonics of all descriptions will be found to increase the symptoms, as they do in all cases of inflammation. As I contend that there is no such power in medicine as is understood by the terms balsamic and pectoral, in their usual acceptation, I consider this gum, with its accessaries, as acting by its tonic power upon the stomach and first passages, and where such remedies are indicated, I have found it a valuable medicine. In great weakness and languor, where it is thought advisable to attempt relief in this way, I would recommend an infusion of the myrrh in simple aqua calcis. The particles of the calx uniting with the fixed air in the gum, render the solution more perfect than any other menstruum I have tried. The tincture, when filtered, will sit light on the stomach, and may be combined with any thing that is thought proper.’

The diet also is more carefully and exactly regulated than in the former edition; and, as it now stands, is a more clear as well as a more accurate system, than we have yet met with on the subject; we are satisfied, from much experience, that it is exceedingly well adapted to consumptions.

As that part of the former edition which was taken from Dr. Stark’s manuscript, has been the occasion of some conversation since the publication of the Medical Communications, and as we have conveyed Dr. Reid’s first apology to the public, it becomes necessary to give his reasons at full length for not quoting the manuscript more distinctly: they appear to us very satisfactory.

‘ When I was preparing the first edition of this work for the press, not being well acquainted with book-making, I was at a loss how to distinguish an extract, or rather abstract (not being either verbatim or in the arrangement of the original) taken from a MS. not known, nor, as I had been informed, intended to be known to the public. On consulting with a medical friend, we agreed that the name at the bottom of the page would fully point out whence it was taken. But though it did so in general, and was noticed as such by the author of the Med. Journal for Dec. 1783, yet in strict propriety it should have been marked with commas as it now is. Thirteen years had elapsed from my first seeing the MS. and in that time I had more than once heard it mentioned by the present editor, that as some part of the MSS. had been lost, he understood the remainder was not to be published; it did not therefore occur to me

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me as necessary to consult any person on the subject. Had I given a description of tubercles from my own notes of dissections, it would have so nearly resembled this in the leading points, that I thought it more candid to make the extract. But the nature of my work required that what related to the subject should be compressed, the language corrected, and some difference made in the arrangement; though the sense will be found (in my opinion) carefully preserved, and nothing material omitted. In so doing have I injured the memory of Dr. Stark? On the contrary, it has been the cause of publishing part of his MSS. after lying fifteen years in the editor's hands, and but for this would probably never have seen the light; and consequently his work would have been deprived of that reputation it so justly merits.

\* This plain recital of facts is meant as an answer to what Dr. Car. Smyth has said upon the subject in his introduction to Dr. Stark's MSS. in the Med. Commen. and I must rely upon the candour of the reader to believe, that if I have erred, it was not intentionally.'

To this edition is added an appendix on the use and effects of frequent vomits. It contains an historical detail of the practice, seemingly executed with accuracy and attention.

*The remarkable Effects of Fixed Air in Mortifications of the Extremities. To which is added, the History of some Worm-cases. By John Harrison, Surgeon. 8vo. 1s. Baker and Galabin.*

The effects of this remedy were experienced only by two patients, and these were far advanced in life; but the fermenting poultices were remarkably successful. In the first too, the complaint seemed not to be merely local; though, when the fixed air was employed, the general disease was much diminished, if not entirely removed; in the last, the mortification was more certainly local.

The Worm-cases are only added to recommend a secret remedy. This conduct is unworthy of a man who practises a liberal profession; nor will the conduct of Dr. James assist him. He who shrinks from a trial, is frequently conscious that he cannot support it with credit.

*The Medical Family Instructor. By C. Hall, M. D. 8vo. 2s. 6d. Stockdale,*

The greatest part of this work is compiled from the observations of Dr. Fothergill and Hunter. Some others of inferior note have contributed their shares; and the whole is intended as a family companion. As a compendium of this kind it is evidently defective, both in the number of diseases described, and the directions for relieving them. The errors are not very numerous, as the compiler has generally been guided by good authorities; but, when he advises vinegar in inflammations of the tendons, to dissolve the 'terra alba,' or the bark in doses of a drachm, we smile at his credulity, and wonder at the resolution of his patients.

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The principal object of our author was, he observes, the hydrophobia; but he has added so little to the remarks of Dr. Fothergill, that we cannot perceive any advantage likely to accrue from it to the public—or to himself.

*An experimental Enquiry into the Nature and Qualities of the Cheltenham Water.* By A. Fothergill, M.D. F. R. S. 8vo. 1s. 6d. Johnson.

As the ingenious author does not offer his analysis to the public as complete, we shall not mention some defects in the chemical part of his work. Dr. Fothergill aims rather to examine this water as a physician; and enough is distinctly ascertained, to direct an intelligent practitioner.

From the preceding experiments, a gallon of the water (wine measure) appears to contain the subsequent principles, and nearly in the following proportions, viz.

Native Glauber salt combined with a portion of Epsom salt,	—	1 oz.
Sea salt	—	5 grains.
Iron combined with fixed air	—	5
Magnesia combined with fixed air	—	25
Calcareous earth or selenite	—	40
Fixed air combined with a portion of phlogisticated air,	—	24 ounce measures.

To these may perhaps be added a small portion of hepatic gas.

The principal doubt arises on the subject of Glauber's salt. There is great reason to think, that the neutral salt is wholly of the earthy kind, with magnesia or calcareous earth for its basis; for these minute points are not properly examined. If we suppose an alkali to be the basis of some part of the neutral, we must, to account for the superior solubility of the salt, suppose also the acid to be phlogisticated. The last opinion will gain additional force from some other appearances; but, in whatever state the acid may be, the probability of the existence of an alkali is not great.

Dr. Fothergill next examines the medical use of the water, from all its different ingredients. This is a method which we shall not follow, because it is very doubtful. The chief effects are slightly laxative and diuretic from the salts, together with a slight stimulus on the stomach from the fixed air. The waters must be serviceable in visceral obstructions and cutaneous complaints: we should suppose them too laxative for consumptive cases. The iron and the hepatic vapour can do very little service, or injury.

We wish for a more accurate analysis of all the mineral waters of Great Britain, as much as Dr. Fothergill; but we should also wish, that this analysis should be more extensive and clear, than those which we have lately received from some English chemists. Very considerable additions have been made to the list

list of re-agents, but in this kingdom they are seldom employed.

*A concise Relation of the Effects of an extraordinary Styptic, lately discovered. By Barth. Ruspini, Surgeon Dentist. 8vo. Johnson.*

This remedy has been employed chiefly on animals, though, in one or two instances, it has been applied to wounded arteries of the human body. The author, with a commendable candour, does not speak from himself, but in the words of those who made the experiments, and related the events. The testimony is greatly in favour of the styptic, which is supposed to act as a sedative rather than an astringent. We do not indeed approve of this method of considering its effects, which seems to be somewhat inaccurate; but this does not change the facts themselves. The remedy seems a valuable one, even though it should not be so extensively useful as the eagerness of an inventor may expect; and we would recommend it to the attention, (may we add to the candour?) of the faculty.

#### M I S C E L L A N E O U S.

*The History of New-Hampshire. Vol. I. By Jeremy Belknap, A. M. 8vo.*

The history of New-Hampshire, as well as of the other parts of America, has been related by several writers, some of whom not having any opportunity of consulting records, have depended entirely upon the authority of their predecessors. The author of this volume, who is a native of the province of New-Hampshire, has, it seems, had access to useful manuscripts on the subject of his work; and of these he has industriously availed himself. The present volume contains the history of the province from its settlement to the year 1715. The narrative, which is perspicuous, appears to be conducted with fidelity; and in an Appendix is given a variety of papers relative to different transactions.

Mr. Belknap has inserted the subsequent petition as a curiosity, and from the same consideration we also present it to our readers.

‘ Portsmouth, the 7th of Sept. 1687.

‘ To the much honred cort now sitting in said Portsmouth, for the prouinc of Newhampshir,

‘ The humbel petishon of William Houchins, on of his magesty subiects belonging to said prouinc, humbly sheweth for aduic, ade and releff in his deplorabell estat and condition.

‘ That whareas it has plesed God to lay his hand uppon him, and that hee is in such a condition not being abell to help him selff, as to the geting a liuing or proquering help or remedy for my deltemper, being low in the world, and hauing useed all the menes and aduic posabell for nere fve year past; hauing bin in-

informed by som that it is a destemper caled the king's euell, so can not be quered but by his magesty. Hauing littell or nothing in this world, if my liif should go for it am not abell to transport my selff for England to his magesty for releff; tharefor humbly and hartly beg the help, ade and assitanc of this honred cort, that thay would so far commiserat my deplorabell condition as order som way ether by breff or any other way that your honers shall think most meet to moue the harts of all cristen people with compation to besto somthing uppon mee, to transport mee for England, whar, God willing, I intend forth with to goo iff posabell, but without help not posabell. This humbly leuing my selff in the sad condition I am in, trusting in God and your honers for help and aduice, subscrib your por deplorabell seruaut,

WILLEAM HOUCHINS.

*Apology for the Life of George Anne Bellamy. Vol. VI. 12mo.*  
3s. Bell.

The public curiosity, scarcely yet satisfied with the former volumes of Mrs. Bellamy's Life, is again excited by a succeeding one. This volume is intended to correct mistakes, and to supply defects; but those who perused the former part, with an anxious attention to dates and periods, will not meet with many elucidations. As Mrs. Bellamy supposed that she was born in 1733, and first performed Monimia in 1744, many were surprised at her attempting this character, at eleven years of age. But, on a more accurate enquiry, the year of her birth was 1731, and she was consequently thirteen at that time: and she has been also reminded of having forgotten to mention, that she had before played the part of Miss Prue, for Bridgewater's benefit. Perhaps the circumstance is not much less surprising for this very important correction; and Mrs. Bellamy might have answered with the contemptuous smile of Voltaire, who was once informed that he had committed an important mistake in history, by transferring the date of a battle, from one day, or from one year to another. In fact these minute details, these labours of little minds, are only important when magnified by dullness.

Yet we must own that the additions in this volume are seldom of more importance; but they are often amusing, and to the lovers of the stage interesting. We shall select a short one, as a picture of the theatre at no very distant period.

Mr. Ryan might truly have been denominated, in the theatrical phrase, a *wear and tear* man; that is, one who had constant employment, and fills a part in almost every piece that is performed. This frequently occasioned his coming late to the theatre. I have known him come at the time the last music has been playing; when he has accosted the shoe-black at the stage door in his usual tremulous tone, (which it is impossible to give those an idea of on paper that never heard it, but those who have, will easily recollect it) with, boy, clean my shoes.

As

‘As soon as this needful operation has been performed, he has hastened to his dressing-room, and having hurried on an old laced coat and waistcoat, not a little the worse for wear, a tye-wig pulled buckishly over his forehead, and in the identical black worsted stockings he had on when he entered the house, order the curtain to be drawn up. Thus adorned, he would then make his appearance in the character of Lord Townley; and, in the very tone of voice in which he had addressed his intimate of the brush, exclaim,

“Why did I marry; was it not evident, &c.”

And in the same harsh monotony did that gentleman speak every part he played.

‘I have not introduced the foregoing circumstances to ridicule Mr. Ryan; as from the acknowledgment of Mr. Garrick, he was a just as well as useful actor; but to point out the real state of the theatrical community, at the period I was interested in it.

‘It will likewise be seen from it, that the dress of the gentlemen, both of the sock and buskin, was full as absurd as that of the ladies. Whilst the empresses and queens appeared in black velvet, and, upon extraordinary occasions, with the additional finery of an embroidered or tissued petticoat; and the younger part of the females, in cast gowns of persons of quality, or altered habits rather soiled; the male part of the dramatic personæ strutted in tarnished laced coats and waistcoats, full-bottom or tye-wigs, and black worsted stockings.’

The volume is filled with what, in a classic, would be styled the testimonies of authors; in fact, with the character of the ‘Apology’ in the different literary journals, and a short interlude, written by the late Mr. Woodward. We will coincide with Mrs. Bellamy in her wish not to injure his posthumous fame; but this will oblige us to say not a word of his dramatic performance.

*The Village School; or, a Collection of Entertaining Histories for the Instruction and Amusement of Good Children. Two small Vols. 1s. Marshall.*

These little books are in themselves scarcely objects of criticism; but, as their design is important, and their influence may be extensive, we have perused them with some care. In general, the execution is judicious, and we have no objection to the lessons inculcated: these are highly proper, and the language frequently clear and exact. But we must also add, that it is in a few instances incorrect, or colloquial—‘off of the graft’—‘dawdled and played,’ are both exceptionable expressions. ‘Ugly tricks,’ ‘a clever history,’ ‘look purely again,’ are deformities which should have been avoided. But we must acknowledge that there are very few of these defects: we have mentioned them to guard against their recurrence, for these early lessons often leave a lasting impression. ‘Set’ instead of ‘sit,’ may be a press error.





T H E

# CRITICAL REVIEW.

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For . O C T O B E R, 1785.

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*Essays on the Intellectual Powers of Man. By Thomas Reid, D. D. F. R. S. E. Professor of Moral Philosophy in the University of Glasgow. 4to. 1l. 5s. in Boards. Robinson.*

**T**HIS ingenious author presented us, some years since, with an 'Inquiry into the Human Mind, on the Principles of Common Sense;' a work that, in some respects, enlarged our views, and in others corrected our mistakes. It has been the subject of much controversy; but, if we allow for a few errors, which humanity can scarcely avoid, and, in one or two instances, for a little intricacy, which the unsettled state of metaphysical language must necessarily occasion, enough will remain to raise Dr. Reid into a very respectable rank among authors of this class. The Essays before us are chiefly to be distinguished for the precision of the language, the perspicuity of the definitions, and the clearness of the reasoning. The definitions, indeed, are not always new; but we have often wished to find them in a valuable work, where they may be easily referred to, and whose acknowledged excellence will give them permanency and authority. This rank they have now attained. Dr. Reid, in his illustrations, often contends with Mr. Hume; but we have much reason to suspect, that this sceptical enquirer purposely confused some parts of his reasoning. The man who would substitute doubts for certainty, and perplexity for order, may often, in the threshold, prepare for the subsequent confusion; and there is some reason too, for supposing, that he wished to preclude those from reading his works, whose deficiencies rendered it probable that they would mistake the application. From some of these causes it has certainly happened that Mr. Hume's works, whatever he might have intended, have really done less injury to religion than many laboured injudicious defences of it.

The first Essay is styled preliminary. It contains the explanation of words; treats of analogy, hypothesis, and their dif-

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ferent use. It explains the causes of the slow advance of metaphysics, particularly from the difficulty of attending to the operations of our own mind; for emotions or passions prevent the exertion of attention, at the only time when it is chiefly requisite. After the passion is gone, our recollection is generally too imperfect to make our enquiry of much consequence. There is one chapter on the Social Operations of the Mind, viz. those which are carried on with some other intelligent being, without exciting any of the usual mental operations.

The second Essay is 'on the Powers we have by Means of our external Senses,' and includes an account of the organs of sense; of perception, its theory, and the various sentiments which have prevailed respecting its cause. Dr. Reid then proceeds to the objects of perception, enquires how matter and space are perceived, and concludes with the improvement, and the fallacy of the senses.

The third Essay is on Memory, which introduces the enquiries into duration and identity, as connected with it. Some remarks are added on Mr. Locke's account of the two last, and the different theories of memory.

The fourth Essay is on Conception, or Simple Apprehension, a subject which has been much mistaken. Indeed our minds are so rapid in their operations, that he must be a very cautious and experienced enquirer, who can always distinguish between simple apprehension and the result of reasoning. After some time, we leap at once to the conclusion, without taking the intermediate steps; so that the consequences of our experience, and our former reasoning, seem to belong to simple apprehension. Dr. Reid explains the different theories on the subject, and detects some mistakes respecting it.

The next operation of the mind is Abstraction, and it is the subject of the fifth Essay. General conceptions are acquired both by combination and analysis. General words, in our author's sense, are not only those which form the predicate or subject of the proposition, but the auxiliaries and accessories, viz. the prepositions and conjunctions, &c. Each of these subjects shares Dr. Reid's attention.

The sixth Essay is on Judgment; and, in this part the author introduces common sense as a species of judgment. Our metaphysical readers will remember the contest which this term and its application, in Dr. Reid's Enquiry, formerly occasioned. It may be truly said, that some of the writers lost the substance in pursuit of the word. Our author has introduced many respectable authorities to justify his use of common sense in the manner in which he employed it.

• From

\* From this cloud of testimonies, to which hundreds might be added, I apprehend, that whatever censure is thrown upon those who have spoke of common sense as a principle of knowledge, or who have appealed to it in matters that are self-evident, will fall light, when there are so many to share in it. Indeed, the authority of this tribunal is too sacred and venerable, and has prescription too long in its favour to be now wisely called in question. Those who are disposed to do so, may remember the shrewd saying of Mr. Hobbes, "When reason is against a man, a man will be against reason." This is equally applicable to common sense.

Dr. Reid then goes to explain it more particularly.

\* We ascribe to reason two offices, or two degrees. The first is to judge of things self-evident; the second to draw conclusions that are not self-evident from those that are. The first of these is the province, and the sole province of common sense; and therefore it coincides with reason in its whole extent, and is only another name for one branch or one degree of reason. Perhaps it may be said, why then should you give it a particular name, since it is acknowledged to be only a degree of reason? it would be a sufficient answer to this, why do you abolish a name which is to be found in the language of all civilized nations, and has acquired a right by prescription? such an attempt is equally foolish and ineffectual. Every wise man will be apt to think, that a name which is found in all languages as far back as we can trace them, is not without some use.

\* But there is an obvious reason why this degree of reason should have a name appropriated to it; and that is, that in the greatest part of mankind no other degree of reason is to be found. It is this degree that entitles them to the denomination of reasonable creatures. It is this degree of reason, and this only, that makes a man capable of managing his own affairs, and answerable for his conduct towards others. There is, therefore, the best reason why it should have a name appropriated to it.

\* These two degrees of reason differ in other respects, which would be sufficient to entitle them to distinct names.

\* The first is purely the gift of Heaven. And where Heaven has not given it, no education can supply the want. The second is learned by practice and rules when the first is not wanting. A man who has common sense may be taught to reason. But if he has not that gift, no teaching will make him able either to judge of first principles, or to reason from them.

\* I have only this farther to observe, that the province of common sense is more extensive in refutation than in confirmation. A conclusion drawn by a train of just reasoning from true principles cannot possibly contradict any decision of common sense, because truth will always be consistent with itself. Neither can such a conclusion receive any confirmation from common sense, because it is not within its jurisdiction.

‘ But it is possible, that, by setting out from false principles, or by an error in reasoning, a man may be led to a conclusion that contradicts the decisions of common sense. In this case, the conclusion is within the jurisdiction of common sense, though the reasoning on which it was grounded be not; and a man of common sense may fairly reject the conclusion, without being able to shew the error of the reasoning that led to it.

‘ Thus, if a mathematician, by a process of intricate demonstration, in which some false step was made, should be brought to this conclusion, that two quantities, which are both equal to a third, are not equal to each other, a man of common sense, without pretending to be a judge of the demonstration, is well entitled to reject the conclusion, and to pronounce it absurd.’

We cannot give this passage, in our opinion, a greater encomium, than by pronouncing it COMMON SENSE.

‘ The sentiments of Philosophers on Judgment, as an Operation of the Mind, next follow; and we are from thence naturally led to first principles in general, and those immediately derived from them, which have sometimes been raised to an equal rank, viz. contingent truths. In this enquiry our author, with great force, attacks Mr. Hume and bishop Berkeley on their doubts respecting matter; and very conclusively points out the source of their errors. This part of his work we have read with great pleasure, and are only sorry that its extent will neither allow us to transcribe or abridge it. The Essay is concluded by an account of ‘ Prejudices, and the Causes of Error.’

The seventh Essay is on Reasoning; and one principal part of it is ‘ an Enquiry whether Morality be capable of Demonstration.’ In this point Dr. Reid differs from Mr. Locke, and thinks the instances which the latter has given relate rather to metaphysical than moral truths. The obligation of the most general rules of duty is self-evident. If it be not perceived at once, no reasoning can make it clearer. When the application of these rules to particular actions requires reasoning, that reasoning must be rather of the probable than the demonstrative kind. Perhaps we have seen this probable mode carried to its greatest height, in Mr. Paley’s late excellent work. The Essay concludes with an Examination of Mr. Hume’s Scepticism with Regard to Reason, contained in the First Book of his Treatise on Human Nature; and Dr. Reid answers his doubts with great success.

The last Essay is entitled ‘ Of Taste.’ It explains this power of the mind, and examines its objects, novelty, grandeur, and beauty.

From

From a slight view of this analysis, it will be easy to perceive that, in our limited circle, we could not have entered into a very extensive detail of any one subject, or even had room to have expressed our doubts, or to have produced any arguments relating to those opinions of our author, in which we could not fully agree with him. It is sufficient to have given a general account of the work, that those who are engaged in the same pursuits, or pleased with the same enquiries, may know the kind of entertainment they will receive from it. We must, in justice, add, that we have generally agreed with Dr. Reid, and think these *Essays* a valuable addition to our stock of metaphysical knowledge. They are clear, judicious, and often satisfactory. But the author will allow us also to add, that, in some instances, we think he has been less exact, and in one point more unfavourable to a respectable author, than we wished him to be. A few words are also exceptionable: 'dogmaticalness' for instance, and some similar ones, are not English, and have no intrinsic merit to induce us to receive them.

In the first *Essay*, he seems improperly to distinguish an individual from a species. This is a distinction without a difference; for an individual is always a species or a variety, and consequently admits of a definition. London or Paris are species of the genus city; and, if they are capable of being distinguished 'by accidental circumstances of time and place,' they certainly are not incapable of a logical definition.

Dr. Hartley's *System of Vibrations* is the subject of Dr. Reid's remarks and censure. We are convinced, on the contrary, that this mode of communication is sufficiently established; at least our author's arguments against it do not carry conviction to our minds, or even raise any doubts.

'As to the existence of vibratory motions in the medullary substance of the nerves and brain, the evidence produced is this: first, it is observed, that the sensations of seeing and hearing, and some sensations of touch, have some short duration and continuance. Secondly, though there be no direct evidence that the sensations of taste and smell, and the greater part of those of touch, have the like continuance; yet, says the author, analogy would incline one to believe that they must resemble the sensations of sight and hearing in this particular. Thirdly, the continuance of all our sensations being thus established, it follows, that external objects impress vibratory motions on the medullary substance of the nerves and brain; because no motion, besides a vibratory one, can reside in any part for a moment of time.

'This is the chain of proof, in which the first link is strong, being confirmed by experience; the second is very weak; and

the third still weaker. For other kinds of motion, besides that of vibration, may have some continuance; such as rotation, bending or unbending of a spring, and perhaps others which we are unacquainted with: nor do we know whether it is motion that is produced in the nerves; it may be pressure, attraction, repulsion, or something we do not know. This indeed is the common refuge of all hypotheses, that we know no other way in which the phenomena may be produced, and, therefore, they must be produced in this way. There is, therefore, no proof of vibrations in the infinitesimal particles of the brain and nerves.

‘It may be thought that the existence of an elastic vibrating æther stands on a firmer foundation, having the authority of sir Isaac Newton. But it ought to be observed, that although this great man had formed conjectures about this æther near fifty years before he died, and had it in his eye during that long space as a subject of enquiry; yet it does not appear that he ever found any convincing proof of its existence, but considered it to the last as a question whether there be such an æther or not. In the premonition to the reader, prefixed to the second edition of his Optics, anno 1717, he expresses himself thus with regard to it: “Lest any one should think that I place gravity among the essential properties of bodies, I have subjoined one question concerning its cause; a question, I say, for I do not hold it as a thing established.” If, therefore, we regard the authority of sir Isaac Newton, we ought to hold the existence of such an æther as a matter not established by proof, but to be examined into by experiments; and I have never heard that, since his time, any new evidence has been found of its existence.’

We think the ‘links’ of this answer less strong than those of the proof; for the continued motion, from ‘rotation,’ is in consequence of a mechanical structure: the bending and unbending of a spring are exactly the instances that Dr. Hartley might have chosen; for the continuance of motion, and the vibrations, are the consequence of its elasticity. Pressure, attraction, and repulsion, cannot occasion this continued effect. We allow that Newton’s æther has not yet been demonstrated; but our neighbours, who reject his mathematical proofs, yet agree in this question; and the general coincidence of opinion is of some consequence. Indeed, in many enquiries both of natural philosophy and chemistry, the existence of some intervening medium, of an elastic nature, ‘*quocunque gaudet nomine*,’ is so obvious, that we know an able philosopher who convinced himself of its existence by those enquiries which he undertook to disprove it. We differ too, from our author, in another part of this subject: if an hypothesis explains the phenomena, without any contradictory ap-

pearances, we will not indeed contend that it must be true; but, for our own parts, we would not exchange the truth for it. If Dr. Reid will reflect, he will find that Des Cartes' Vortices are by no means equally satisfactory. One part of his objections we shall not touch on, for we speak only of the mode of communication to the brain; all beyond is doubt and uncertainty: it is only clear, that the impression made must resemble, in its obvious properties, the manner in which it is made.

‘ Philosophers have accounted, in some degree, for our various sensations of sound, by the vibrations of elastic air. But it is to be observed, first, that we know that such vibrations do really exist; and, secondly, that they tally exactly with the most remarkable phenomena of sound. We cannot, indeed, show how any vibration should produce the sensation of sound. This must be resolved into the will of God, or into some cause altogether unknown. But we know, that as the vibration is strong or weak, the sound is loud or low. We know, that as the vibration is quick or slow, the sound is acute or grave. We can point out that relation of synchronous vibrations which produces harmony or discord, and that relation of successive vibrations which produces melody: and all this is not conjectured, but proved by a sufficient induction. This account of sounds, therefore, is philosophical; although, perhaps, there may be many things relating to sound that we cannot account for, and of which the causes remain latent. The connections described in this branch of philosophy are the work of God, and not the fancy of men.

‘ If any thing similar to this could be shown in accounting for all our sensations by vibrations in the medullary substance of the nerves and brain, it would deserve a place in sound philosophy. But, when we are told of vibrations in a substance, which no man could ever prove to have vibrations, or to be capable of them; when such imaginary vibrations are brought to account for all our sensations, though we can perceive no correspondence in their variety of kind and degree to the variety of sensations, the connections described in such a system are the creatures of human imagination, not the work of God.

‘ The rays of light make an impression upon the optic nerves; but they make none upon the auditory or olfactory. The vibrations of the air make an impression upon the auditory nerves; but none upon the optic or the olfactory. The effluvia of bodies make an impression upon the olfactory nerves; but make none upon the optic or auditory. No man has been able to give a shadow of reason for this. While this is the case, is it not better to confess our ignorance of the nature of those impressions made upon the nerves and brain in perception, than to flatter our pride with the conceit of knowledge which we

have not, and to adulterate philosophy with the spurious brood of hypotheses ?

We have quoted this passage merely to notice two defects : the one, that the author overlooks what he had before mentioned of the vibrations not being in the nerves themselves, but in the medium connected with them : the other, to remind him that the organs of sense are expressly formed to produce the peculiar impression on each. The organ of hearing, for instance, cannot be affected by the visual rays while it is lodged in a cavity in the skull. But these little errors do not materially affect the work itself, which is, in general, entitled to our approbation.

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*An Account of the Foxglove, and some of its Medical Uses : with Practical Remarks on Dropsy, and other Diseases. By William Withering, M.D. Physician to the General Hospital at Birmingham. 8vo. 5s. in Boards. Robinson.*

WE cannot be too eager to disseminate useful knowledge ; and if those practitioners who daily lament the distressful and unrestrained ravages of dropsy, should catch a ray of information from our account of this work, we would recommend to them not to be contented with an uncertain light, but to receive a greater illumination from the essay itself. They will find many valuable observations which we cannot abridge. We selected, in our fifty-seventh Volume, an extract from an ingenious work on the utility of ‘ Botanical Analogy,’ which contained some remarks on digitalis. The author, from the nature of its companions in a natural class, conjectured that it was sedative and diuretic. We selected it, at that time, because we suspected that this judicious conjecture would be verified ; and Dr. Withering’s practice, with the observations of his correspondents, are the strongest testimony in its favour.

We have great reason to suppose that the foxglove may be a valuable remedy. It is powerfully diuretic, in a dose which does not excite that distressing nausea, inseparable from the beneficial effects of some other narcotic remedies. Our author employs the leaf, gathered when the flowers are expanding ; and, after rejecting the leaf-stalk and mid-rib of the leaves, dries and powders them. From one to three grains of this powder is a dose for adults. If a liquid medicine be preferred, a drachm of the leaves is to be infused in half a pint of boiling water, adding to the strained liquor an ounce of any spirituous water. An ounce of this infusion is a mean dose for an adult.

‘ The



' The foxglove when given in very large and quickly-repeated doses, occasions sickness, vomiting, purging, giddiness, confused vision, objects appearing green or yellow; increased secretion of urine, with frequent motions to part with it, and sometimes inability to retain it; slow pulse, even as slow as 35 in a minute, cold sweats, convulsions, syncope, death.

' When given in a less violent manner, it produces most of these effects in a lower degree; and it is curious to observe, that the sickness, with a certain dose of the medicine, does not take place for many hours after its exhibition has been discontinued; that the flow of urine will often precede, sometimes accompany, frequently follow, the sickness at the distance of some days, and not unfrequently be checked by it. The sickness thus excited, is extremely different from that occasioned by any other medicine; it is peculiarly distressing to the patient; it ceases, it recurs again as violent as before; and thus it will continue to recur for three or four days, at distant and more distant intervals.'

But this severity is unnecessary; in the milder doses which we have described, it acts with little pain or distress, and the patient's appetite grows better.

' Let the medicine, therefore, be given in the doses, and at the intervals mentioned above:—let it be continued until it either acts on the kidneys, the stomach, the pulse, or the bowels; let it be stopped upon the first appearance of any one of these effects, and I will maintain that the patient will not suffer from its exhibition, nor the practitioner be disappointed in any reasonable expectation.

' If it purges, it seldom succeeds well,

' The patients should be enjoined to drink very freely during its operation. I mean, they should drink whatever they prefer, and in as great quantity as their appetite for drink demands. This direction is the more necessary, as they are very generally prepossessed with an idea of drying up a dropsy, by abstinence from liquids, and fear to add to the disease, by indulging their inclination to drink.'

We must add a little more, in the words of our attentive author,

' It seldom succeeds in men of great natural strength, of tense fibre, of warm skin, of florid complexion, or in those with a tight and cordy pulse.

' If the belly in ascites be tense, hard, and circumscribed, or the limbs in anasarca solid and resisting, we have but little to hope.

' On the contrary, if the pulse be feeble or intermitting, the countenance pale, the lips vivid, the skin cold, the swollen belly soft and fluctuating, or the anasarcaous limbs readily pitting under the pressure of the finger, we may expect the diuretic effects to follow in a kindly manner.

' In

' In cases which foil every attempt at relief, I have been aiming, for some time past, to make such a change in the constitution of the patient, as might give a chance of success to the digitalis.

' By blood-letting, by neutral salts, by chrystals of tartar, squills, and occasional purging, I have succeeded, though imperfectly. Next to the use of the lancet, I think nothing lowers the tone of the system more effectually than the squill, and consequently it will always be proper, in such cases, to use the squill; for if that fail in its desired effect, it is one of the best preparatives to the adoption of the digitalis.'

A paralytic affection, or a calculus, are not increased by its use, though a sedative and diuretic.

The work, in general, contains a description of the cases in which the foxglove was used by our author, with its effects; and to these are added the observations of his correspondents. We cannot abridge them; nor is abridgement necessary, since we have already mentioned their results: we must, however, add, that the several cases contain many useful practical remarks, and afford many instances of decisive and judicious conduct.

This volume is concluded by observations on anasarca, and the different species of dropsy, with its several combinations; on asthma, epilepsy, and insanity, so far as they depend on water effused; on hydrocephalus and phthisis.

On hydrocephalus Dr. Withering suggests, that the watery effusion is probably an effect rather than the cause of disease. It was, we believe, a remark of the late amiable and judicious Dr. Gregory, that the apparent cause of the disease was not in any proportion to the symptoms; but he did not suggest any other foundation for it. Dr. Withering supposes an inflammation previous to the effusion; yet, from a full consideration of the circumstances, we think it scarcely probable. The fever is apparently remittent; a form of fever not the attendant of inflammation. The symptoms are those of irritation without coma, as restlessness, picking the nose, &c. which we do not perceive, when any part of the brain is affected by inflammation. We know not that the state of the brain has been accurately examined; but, from the symptoms, the nature of the patients usually affected, its being peculiar to families, we should suspect some constantly irritating power; perhaps, if we may judge from the consequences, the absorbent system of the brain, which we may now, probably, speak of with confidence, is diseased, and the glands may be enlarged. This view of the disease will explain the operation of repeated topical bleedings, vomits, and purges, which are cer-

certainly sometimes successful in the early states. We can add our testimony to that of Dr. Withering, that the disease may occur without the usual diagnostics. We saw an instance where the cause was ascertained by dissection, in which none of the common symptoms were observed. It was very 'difficult to purge the child;' but no paralysis or dilatation of the pupil was observed. About two days before the death of the child the face swelled, and appeared like that of an anasarctous leucophlegmatic person.

Dr. Withering thinks the phthisis pulmonalis is certainly infectious; the foxglove was once thought serviceable in it; but it is now useless. From this, and other circumstances, he supposes 'the disease was then more easily curable than it is at present.'

A print of the foxglove is prefixed. It is taken from Mr. Curtis's *Flora Londinensis*, drawn with his usual accuracy, and coloured under his inspection.

*The Task, a Poem, in Six Books. By William Cowper, Esq.*  
8vo. 4s. in Boards. Johnson.

THE author informs us that 'a lady, fond of blank verse, demanded a poem of that kind from the author, and gave him the Sofa for a subject. He obeyed; and having much leisure, connected another subject with it; and pursuing the train of thought to which his situation and turn of mind led him, brought forth at length, instead of the trifle which he at first intended, a serious affair—a volume.'

In the name of the public we pay our acknowledgments to this lady, as the primary cause of a publication which, though not free from defects, for originality of thought, strength of argument, and poignancy of satire, we speak in general, is superior to any that has lately fallen into our hands. We here meet with no affected prettiness of style, no glaring epithets, which modern writers so industriously accumulate; and reversing Homer's exhibition of his hero in rags, convey the image of a beggar, clothed in 'purple and fine linen.' This poem is divided into six books; to the first of them, though but a small part has any thing allusive to it, the Sofa gives name. The author begins with tracing, in a humorous manner, the progress of refinement in what may be called sedentary luxury; from the joint-stool on which

Immortal Alfred

Swav'd the sceptre of his infant realms,  
to the invention of the 'accomplished sofa' He proceeds in expressing his wishes to live estranged from the indulgencies it yields.

The

‘ The sofa suits

The gouty limb, ’tis true ; but gouty limb,  
Though on a sofa, may I never feel.’

This leads him to give an account of his truant rambles when a boy ; and to inform us, that the rural walks which delighted him when young, still afford equal pleasure at a more advanced stage of life. He proceeds to describe an ambulatory excursion. The reflections he makes in it naturally arise from the objects which present themselves to his view ; and the scenery is depicted in chaste and exact colouring. We meet with no meretricious ornaments ; no superfluity of epithets and crowded figures, which often throw an indistinct glare over modern poetic landscapes, instead of representing their objects in a clear and proper light. His vindication of the long colonnade of correspondent trees against the encroachments of the present taste, and wish to

‘ reprieve

The obsolete prolixity of shade,’

will doubtless be reprobated by the votaries of Brown, and modern improvement. We, however, question whether they do not impress the mind with more sublime and awful ideas, than they could effect by any other mode of arrangement. Though people may vary as to their opinion, in this respect, they will certainly concur in admiring the following animated apostrophe. The image in the seventh line is equally new, just, and beautiful.

‘ Ye fallen avenues ! once more I mourn  
Your fate unmerited, once more rejoice  
That yet a remnant of your race survive.  
How airy and how light the graceful arch,  
Yet awful as the consecrated roof  
Re-echoing pious anthems ! while beneath  
The chequer’d earth seems restless as a flood  
Brush’d by the wind. So sportive is the light  
Shot through the boughs, it dances as they dance,  
Shadow and sunshine intermingling quick,  
And darkning and enlightning, as the leaves  
Play wanton, ev’ry moment, ev’ry spot.’

The author now contemplates the thresher at his work ; and deduces some pertinent remarks on the utility of exercise, and the pernicious effects of laziness and indulgence.

‘ Like a coy maiden, ease, when courted most,  
Farthest retires—an idol, at whose shrine  
Who off’rest sacrifice are favour’d least.’

The superiority of nature’s works to the imitations of art is next pointed out, and the wearisomeness of what is commonly

monly called a life of pleasure, much in the manner of Young, strongly delineated.

‘ Whom call we gay ? that honor has been long  
The boast of mere pretenders to the name.  
The innocent are gay—the lark is gay  
That dries his feathers saturate with dew  
Beneath the rosy cloud, while yet the beams  
Of day-spring overshoot his humble nest.  
The peasant too, a witness of his song,  
Himself a songster, is as gay as he.  
But save me from the gaiety of those  
Whose head-aches nail them to a noon-day bed ;  
And save me too from theirs whose haggard eyes  
Flash desperation, and betray their pangs  
For property stripp’d off by cruel chance ;  
From gaiety that fills the bones with pain,  
The mouth with blasphemy, the heart with woe.’

Our innate desire of novelty is then considered, and the expediency of changing the scene proved, as objects, though not so beautiful in themselves as those we have been long accustomed to, will please by being less familiar. The inclosures of the valley ; the rock that ‘ hides the sea-mew in his hollow clefts ;’ the ‘ common overgrown with fern ;’ the haunt of a melancholy maiden crazed with love, are next exhibited. An assembly of gypsies is introduced, and their manners described. This leads the author to pass some encomiums on a civilized state, which he looks upon as equally conducive to happiness and virtue. He expresses his compassion for the islanders in the South Sea, particularly Omiah, whose situation, as it appears to the author, when restored to his own country, is well imagined. But, though he allows a civilized state to promote virtue, he remarks that great cities are inimical to it. He bestows some encomiums on London ; but concludes the book with arraigning its effeminacy of manners, its severity in punishing petty offenders, and shameful lenity towards those of superior rank.

From the sketch we have given of the first book, an idea may be formed of the manner in which the others are conducted. The subject-matter is sometimes serious, and sometimes comic. The transitions are in many places happily contrived : in others, too abrupt and desultory. Sometimes our author shews himself rather too much the *laudatur temporis acti*. Our follies and vices are sufficiently numerous, but those of our forefathers, if we judge from the writers of their days, were little or nothing inferior. We are censured for wearing

‘ habits coarser than Lucullus wore.’

Our

Our mutability in fashions is justly ridiculed; but our modes of dress are not, in general, remarkably costly. Our ancestors flowing wigs, in the reign of good queen Anne, was probably a more expensive and absurd fashion than any in modern days. In another place, our author having expressed his strong attachment to his native country, his participation of its joys and sorrows, observes,

‘And I can feel  
Thy follies too, and with a just disdain  
Frown at effeminates, whose very looks  
Reflect dishonour on the land I love.  
How, in the name of soldiership and sense,  
Should England prosper when such things, as smooth  
And tender as a girl, all essenced o’er  
With odors, and as profligate as sweet,  
Who sell their laurel for a myrtle wreath,  
And love when they should fight; when such as these  
Presume to lay their hand upon the ark  
Of her magnificent and awful cause?  
Time was when it was praise and boast enough  
In ev’ry clime, and travel where we might,  
That we were born her children. Praise enough  
To fill th’ ambition of a private man,  
That Chatham’s language was his mother tongue,  
And Wolfe’s great name compatriot with his own.’

We consider this reflection on our military gentlemen as too pointed, if not unjust; particularly if he means to intimate that our public misfortunes are owing to their misconduct. To a deficiency, indeed, of Wolfes and Chathams, to the dissensions of commanders, to internal divisions, and latterly to the superior force of our enemies, the ill-success of the late unfortunate war might justly be attributed: during the continuance of which, we apprehend, no officers ever bore fatigue with greater patience, or encountered danger with more resolution than our’s. If the charge of effeminacy against them while at home be allowed, the zeal and fortitude they manifested while abroad should have exempted them from unqualified censure.—If some few of Mr. Cowper’s satiric observations are trite and threadbare, the generality are no less justly conceived than forcibly expressed. In proof of which, though numbers might be adduced, we shall select a passage that stigmatizes a well-known divinity quack; whose public addresses to the clergy imply the meanest opinion of, and convey the greatest insult to their order, it possibly ever experienced.

‘But hark—the doctor’s voice—fast wedg’d between  
Two empyrics he stands, and with swollen cheeks

Inspires

Inspires the news, his trumpet. Keener far  
 Than all invective is his bold harrangue,  
 While through that public organ of report  
 He hails the clergy; and defying shame,  
 Announces to the world his own and theirs.  
 He teaches those to read, whom schools dismiss'd,  
 And colleges untaught; sells accent, tone,  
 And emphasis in score, and gives to pray'r  
 Th' *adagio* and *andante* it demands.  
 He grinds divinity of other days  
 Down into modern use; transforms old print  
 To zig-zag manuscript, and cheats the eyes  
 Of gall'ry critics by a thousand arts.—  
 Are there who purchase of the doctor's ware!  
 Oh name it not in Gath;—it cannot be,  
 That grave and learn'd clerks should need such aid.  
 He doubtless is in sport, and does but droll,  
 Assuming thus a rank unknown before,  
 Grand caterer and dry-nurse of the church.'

Our author's excellency, in faithfully delineating the scenes  
 of nature, has been already mentioned. A striking instance  
 of it is to be found in his description of a winter's morning.  
 The objects are brought immediately before our view: and the  
 village cur, with which we shall close our extract, is peculiarly  
 excellent, and painted from the life.

'Tis morning; and the sun with ruddy orb  
 Ascending fires the horizon. While the clouds  
 That crowd away before the driving wind,  
 More ardent as the disk emerges more,  
 Resemble most some city in a blaze,  
 Seen through the leafless wood. His slanting ray  
 Slides ineffectual down the snowy vale,  
 And tinging all with his own rosy hue,  
 From ev'ry herb and ev'ry spiry blade  
 Stretches a length of shadow o'er the field.  
 Mine, spindling into longitude immense,  
 In spite of gravity and sage remark  
 That I myself am but a fleeting shade,  
 Provokes me to a smile. With eye a glance  
 I view the muscular proportioned limb  
 Transform'd to a lean shank. The shapeless pair  
 As they designed to mock me, at my side  
 Take step for step, and as I near approach  
 The cottage, walk along the plaister'd wall  
 Prepost'rous fight! the legs without the man.  
 The verdure of the plain lies buried deep  
 Beneath the dazzling deluge, and the bents  
 And coarser grass upspearing o'er the rest,  
 Of late unsightly and unseen, now shine

Con-

Conspicuous, and in bright apparel clad  
 And fledged with icy feathers, nod superb.  
 The cattle mown in corners, where the fence  
 Screens them, and seem half petrified to sleep  
 In unrecumbent sadness. There they wait  
 Their wonted fodder, not like hung'ring man  
 Fretful if unsupplied, but silent, meek,  
 And patient of the slow-pac'd swain's delay.  
 He from the stack carves out th' accustomed load,  
 Deep-plunging and again deep plunging oft  
 His broad keen knife into the solid mass.  
 Smooth as a wall the upright remnant stands,  
 With such undeviating and even force  
 He severs it away. No needless care,  
 Lest storms should overset the leaning pile  
 Deciduous, or its own unbalanced weight.  
 Forth goes the woodman, leaving unconcerned  
 The chearful haunts of man, to wield the axe  
 And drive the wedge in yonder forest drear,  
 From morn to eve his solitary task.  
 Shaggy and lean and shrew'd, with pointed ears  
 And tail cropp'd short, half lurcher and half cur  
 His dog attends him. Close behind his heel  
 Now creeps he slow, and now with many a frisk  
 Wide-scampering snatches up the drifted snow  
 With iv'ry teeth, or ploughs it with his snout;  
 Then shakes his powder'd coat and barks for joy.'

What follows, for several pages of the same kind, possesses equal merit; but we refrain from transcribing any farther. It is but justice, however, to observe, before we conclude our review of this poem, that the religious and moral reflections with which it abounds, though sometimes the diction is not sufficiently elevated, in general possess the acuteness and depth of Young, and are often expressed with the energy of Shakspeare. The Epistle to Mr. Hill exposes the false pretenders to friendship, and concludes with a handsome compliment to that gentleman. In the poem entitled *Tirocinium*, we meet with some severe strictures on the mode of education in our public schools; and we fear the author's censure is too justly founded. The facetious ballad of John Gilpin, concludes the volume, and is too well-known to need our recommendation.

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*A General Synopsis of Birds. Vol. III. 4to. 2l. 12s. 6d. in Boards. Leigh and Sotheby.*

OUR attentive and industrious author has now completed his design, viz. of 'giving a concise account of all the birds hitherto known;' yet, as information constantly accumulates



multiplies in this enterprising age, we are promised, what must have long since become necessary, an Appendix. Mr. Latham's former conduct convinces us, that the additions which have claimed his attention, will deserve our's; for he is as much superior to the professed book-maker as his work exceeds the crude compilations which we have sometimes received under the title of Natural Histories. In our fifty-fourth and fifty-seventh volumes, we gave some account of his plan, and specimens of his execution. The volume before us contains the grallæ, and the anseres of Linnæus, described with the same care, and etched with the same precision. Mr. Latham speaks with confidence of the execution of the etchings, which are his own; but, as they are exact representations, and the attitudes not deficient either in accuracy or spirit, they contain all that we ought to desire. If he had done more, in our opinion his success would have been less complete. The colouring is also just; but it is not always carefully laid on; for when etchings of this kind are properly coloured, they are the truest representations of nature. This is the whole secret of the effect of those beautiful views of Switzerland and the Glaciers, now publishing with so much deserved applause on the continent.

This volume contains the order 'struthius,' composed of the dodo, didus Linnæi, from the gallinæ; the ostrich and the cassowary, (struthio, camelus, and casuarius, of Linnæus.) The grallæ and anseres of Linnæus are comprehended under the class of water-birds, and divided into, first, those with cloven feet; secondly, pinnated feet; and thirdly, web feet.

There is no department in natural history, where we find more changes from the established system of Linnæus than in birds. They arise partly from the many new discoveries, and partly from the attention of natural historians being more fixed on other systems besides that of the Swede: on the contrary, the united diligence of botanists has been almost exclusively employed in perfecting the sexual arrangement. This uncertainty, perhaps caprice, has occasioned great varieties; and, while they are more important in the orders of the grallæ and anseres, they are also more numerous on account of the many additions to the species, from the observations of later voyagers. This last volume, as well as the Arctic Zoology, is a very satisfactory account of the kinds of birds which occurred to captain Cook and his companions: perhaps it is more satisfactory than the work just mentioned, because it is confined by no imaginary limits, and comprehends every degree of latitude in each hemisphere.

VOL. LX. Oct. 1785.

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The

The umbre, the pratincole, and the sheath-bill, are new genera. The first is found on the coast of Africa, and was unknown to Linnæus; but is scarcely distinguishable for any remarkable properties. The pratincole is taken from the passerines. It is the *hirundo pratincola* of Linnæus, and partakes of the nature of the aquatic walking fowl. In general we think it better not to destroy genera, the most natural association for any mode of classification; but this instance is so striking, where the species differs essentially in manners from its companions, that we dare not accuse our respectable author of temerity. The account of the sheath-bill we shall select, from its novelty; the umbre has been already described by Buffon and Brown; but this bird has not yet shared the attention of any ornithologist.

‘ White Sheath-bill.

‘ Bill strong, thick, a little convex; the top of the upper mandible covered with a corneous sheath.

‘ Nostrils small, just appearing beyond the sheath.

‘ Tongue round above, flat beneath, and pointed at the end.

‘ At the bend of the wing a blunt knob.

‘ Legs stout, gallinaceous, bare a little way above the knee; toes edged with a thick membrane, the middle one connected to the outer as far as the first joint; claws channelled beneath.’

‘ Size of a large pigeon: length from fifteen to eighteen inches. Bill black at the base; over the nostrils a horny appendage, which covers them, except just on the fore part; and descends so low on each side, as to hang over part of the under mandible; this is movable, and may be raised upwards, or depressed so as to lay flat on the bill: round the base, between that and the eyes, and round them, the parts are bare, and covered only with warty excrescences, of a white, or pale orange-colour; over the eye a brown or blackish one, larger than the rest: irides dull lead-colour; the plumage is all over as white as snow: at the bend of the wing is a blunt blackish knob: the legs are bare a little way above the knees, and are two inches long, stout, and of a reddish colour: claws black. In young birds the tubercles round the eyes are very small, or wholly wanting.

‘ These inhabit New Zealand, and several other parts explored by our late circumnavigators; and are apt to vary in regard to the colour of their extremities, as well as size, in the different places in which they have been seen. In those from Kerguelen’s land some had brown legs, with the toes black; and others the legs white, or a pale blue. In one met with at Staaten Land, the legs were black; and the bill, in some specimens, of a pale brown.

‘ These birds haunt the sea-shores in flocks, and feed on shellfish and carrion. In respect to their being used for food, our

voy-

voyagers differ greatly; some of them put it in competition with the duck; while others tell us that it is worse than carrion; for it had such a horrid offensive smell, that they could not venture to taste the flesh, and that at a time when they were not easily disgusted: we may therefore venture to conclude, that those who praised it as a delicacy, were at least very hungry.

Many of the Linnæan genera are divided, so as to form others; and our author's genera are, on that account, somewhat multiplied. To this we do not object: the same may probably be done with advantage in other departments of natural history. The *Scolopax*, Lin. is divided between the curlew and snipe: the *g. gallinule*, of our author, comprehends the *rallus grex*, Lin. and the other species are taken from the *fulica*. The remaining species of the *fulica* are comprehended under Mr. Latham's genus of coot. The phalarope is comprised in the order of birds with pinnated feet; and the species are taken from the *tringa*, Lin. The *colymbus*, Lin. makes the grebe, the guillemot, and the diver. The penguin of Mr. Latham is almost a new genus, in consequence of the additions to this part of zoology. It borrows only the *phaeton demersus*; and the *diomedea demersa* from the old systems; and is a natural and proper association. In the genus of petrel, late observations have discovered an anomaly, which injures part of the definition of Linnæus. '*Mares cylindro supra basin rostri decumbente, truncato.*' Some species of the *procellaria* have, however, been examined, which have the nostrils distinct; and this difference forms a convenient method of arranging the species.

We have thus mentioned a few of the principal variations from the more common systems. They will evince the judgment and attention of the author, and teach our readers how much they may expect from the work itself. It would be endless to mention all the new species; and useless to remark every minuter deviation. The wild and tame swan are, in our author's opinion, distinct species. This distinction partly arises from the distribution of the *aspera arteria*, which, in the wild kind, seems to penetrate the breast bone. This conformation is observed in many birds; and is particularly mentioned by our author, in different species, whose cry is loud and shrill. One species of this kind has attracted the attention of mons. Daubenton, who expressly says, in his dissertation on that subject, in the last volume of the French Memoirs, that in the wild swan, 'the trachea passes along the sternum, enters a cavity placed in the spine of that bone, and rises again to pass, at last, into the chest.' (*Hist. de l'Académie Royale des Sciences, pour l'année, 1781, p. 12*). The me-

moire by monf. Daubenton contains many curious obfervations, and we would refer our author to it. The final caufe of this ftructure is not certain; for it is found in fome fpecies, whole note is low and foft.

The laft volume of Mr. Latham contains more general entertainment than the former ones; and we wifhed to extract fome parts of this kind; but our article is already fufficiently extended, and we are willing to preferve the diftinction between the goofander and the dun-diver, which have been hitherto confounded.

\* An opinion has prevailed among later authors, that the goofander and dun-diver were male and female only, and not diftinct fpecies; but perhaps this conjecture may not be fo firmly eftablifhed as not to admit of the intrufion of a different fentiment: and the following facts lead us again to feparate them into different fpecies.

\* In the firft place, the dun-diver is ever lefs than the goofander; and individuals of that bird differ greatly in fize among themfelves: and, if we admit the laft-described as a variety only, in an extreme degree, we may alfo add, that the creft is confiderably longer and fuller in the one efteemed as the female, than in that thought to be the male; a circumftance obferved in no other bird that is furnifhed with a creft at all; for in fuch the females, in many cafes, have not even the rudiment of one. Again, fome of the dun-divers have been proved to have a labyrinth, as well as the goofander: by this is meant an enlargement of the bottom of the wind-pipe, juft before the entrance into the lungs: and as it is only found in the males of the duck kind, we have a right to conclude the fame in refpect to the birds in queftion, efpecially as they are the neareft link to the duck genus. But a far more interefting circumftance than any of the above-noted is, that fome of the larger dun-divers have really proved, on diffection, to be males. This difcovery I owe to the attention of Dr. Heyfham, who informs me that he has more than once found it to be fo. The laft he met with of that fex, was at Carlifle, in the month of December. He likewife obferves, that the dun-diver is infinitely more common in Cumberland than the goofander, at leaft ten or fifteen of the firft to one of the laft, which indeed is fo fcarce there, that he never had an opportunity of diffefting more than one, which, however, turned out to be a male. Having faid thus much, there is no way to reconcile the prefent opinion of authors, but by fuppoſing the poffibility of the young birds of both fexes retaining the female plumage for a certain number of years, before they attain that of the male, as is the cafe in fome birds: but in allowing this circumftance, we muſt fuppoſe them likewife capable of propagating their fpecies; which, if true, is not very uſual in animals before they arrive at maturity.

We need scarcely repeat our opinion of this valuable work. These last volumes, instead of disgracing the author of the former ones, add another leaf to his wreath; and the little which is wanting, will probably be supplied in the Appendix. We shall then boast of an ornithology in English, complete in its several parts, and equally accurate in its arrangement and distinctions.

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*Remarks on the Disease lately described by Dr. Hendy, under the Appellation of the Glandular Disease of Barbadoes. By John Rollo. Small 8vo. 2s. Dilly.*

IT is an humorous mistake, probably of the printer, when this disease is said to be 'of a *septic* \* tendency.' Indeed when doctors differ, the patients are generally in doubt, and unable to decide. In the remarks before us, Mr. Rollo examines Dr. Hendy's history at some length, and endeavours to show, that the fever precedes rather than follows the glandular affection. For this purpose, he adduces the testimony of Dr. Hillary, and the particular cases described by Dr. Hendy. In our review of that work †, we were of opinion, that the fever was really secondary; and, after a very careful examination of these Remarks, we still think so, because it is distinguished by no peculiar type; it sometimes is not terminated by sweating; and, as the disease proceeds, it is less distinguishable, respecting the time of its attack, from the exacerbation of the local disease. In every explanation of the symptoms, the pain in the inguinal gland is subsequent to some other effect on the lymphatics of the limb, and *that* is prior to the swelling; whatever, therefore, may be the primary cause, we should not, at the first occurrence, expect any local *appearance* before the general disease. Mr. Rollo seems much embarrassed to support his own opinion of the nature of the disease, on the one side, and to avoid the deposition of morbid matter on the other. He seems to think, that the lymphatic glands suffer as a part of the whole system, from the same cause which produces fever; therefore the local affection, according to his own opinion, is *coeval in existence* with the fever, though posterior in *appearance*.

On the whole, we think our author too severe on Dr. Hillary and Dr. Hendy, to whom he is obliged for a very large share of the bulk of his pamphlet. We shall select what is more peculiarly his own, remarking only that we do not recollect any authority for this effect of salt marshes.

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\* Page 86.

† Critical Review, vol. lviii. p. 478.

' Along the windward sea-coast of Barbadoes, from Oifining to Bridgetown, the ground is in many places low and marshy. The marshes are occasionally covered with the spray of the sea in stormy weather. In moderate and dry weather they drain, but I believe never become thoroughly dry. Many of the inhabitants of the island repair to these marshes to sport with the lives of different species of birds, that annually visit, and are found to hover chiefly over these places, and it is astonishing to see with what industry, and perseverance, this game is pursued. Parties are formed, tents are erected near the marsh, and the bowl circulates with potent punch, until the signal is given for the appearance of birds; then every one gets slowly out of the tent in a bended posture, or creeps along the ground to watch an opportunity to fire. After which, they retire to the tent until another signal is made, and thus they spend a whole day inebriated, or much fatigued, and often wetted, they retire in the evening to their respective homes, and they return early next morning to the sport.

' May not the effluvium of these marshes, as impregnated with sea-salt, produce a febrile disease, remarkably different from that produced by the effluvium of marshes not impregnated with it? and may not this effluvium act in producing our disease in people pre-disposed? This will be rendered somewhat probable by observing, that among those people who are fond of fowl-gaming, or those who accompany them for social purposes, or for service, this disease will be found very generally to happen. Also, to my knowledge, the gentleman in Dr. Hendy's N<sup>o</sup> 19, lived in a situation near the river, and a marshy ground to windward of Bridgetown. This river is chiefly formed by the sea; every tide raises it; but its edges in different places are swampy and slimy. I have been sensible of a disagreeable smell from this river, when I have had the pleasure of being in the gentleman's house. Two of this gentleman's family have unfortunately had the complaint; and, besides these, the mulatto woman of the 14th case was a servant in the family.'

In a town, on the southern coast of this island, we have been informed, that there is a peculiar kind of irregular intermittent, called from the name of the place the Seaton-sick; (the sickness, we suppose, peculiar to Seaton), and that this town is in the neighbourhood of salt marshes. Though we have heard this account from good authority, our situation is too remote to enable us to ascertain it by a particular enquiry. We mention it, chiefly to enable our author to add an additional support to, if the fact should appear capable of supporting, his system. To others it may be a subject worth examination.

*A View*

*A View of the Arts and Sciences, from the earliest Times to the Age of Alexander the Great. By the Rev. James Bannister.*  
8vo. 3s. Bell.

MR. Bannister is, we find, the translator of the 'Select Tragedies of Euripides,' which we reviewed in our fiftieth volume, page 161 : and he refers to the introduction to that translation, for his 'View' of Poetry. The arts and sciences here considered are, Architecture, Astronomy, Language, Heathen Mythology, Moral Philosophy, and Natural Philosophy. Indeed to review these subjects, during the period to which our author has confined his researches, with precision, would require an ample volume. It will appear probable, therefore, from the size of that before us, that he has skimmed over the surface, rather than plunged into the deep ; and, contented with the little generally known, has not been eager to pursue his researches. The suspicion will be confirmed by an examination ; for, though at times, particularly on the subject of hieroglyphics, and the Eleusinian mysteries, he starts 'with brave disorder' from the beaten tract, we soon perceive whom he follows, and perceive that he follows with unequal steps. Dr. Warburton's opinion on these subjects has been often examined ; and we are not now either to blame or praise, what the world has already decided on. To the celebrated Cudworth too he is deeply indebted. In other respects, Mr. Bannister may appear to have avoided error, because he thinks with the majority ; but the learning of our younger days is encumbered with more fable than we have hitherto suspected ; and it is now time to examine, instead of repeating without attention, or relating the ten-times told story without variety. Our author is classically right, and very often, we fear, essentially wrong : he creeps in one even tenor ; and, though we cannot frequently blame, we are inclined to sleep. The following is a copy, but it is quaint and affected ; and the author's judgment, if exerted, should have led him to have despised it.

'The Ionic pillar (invented by the Ionians of Asia-Minor some time afterwards) represents a virgin in the bloom of youth — its proportions are more delicate, its capital is more ornamented than the Doric, and its height is equal to eight diameters. The characteristics of this order are, *chastity*, neatness, and elegance, and from the inventors it received its name.'

Again, when Mr. Bannister talks of geometry and arithmetic contributing to the '*comfort and ornament of life*,' he speaks from books, without examination of the real influence of

these sciences on the practical arts which contribute to either. As to 'ornaments,' we know not whether he means to allude to the regularity with which the rays are refracted and reflected in the diamond; but we suspect that the lapidary seldom studies this science, or the lady who adorns herself with jewels, knows a prism from a parallelopiped.

We shall select one quotation, because it seems to contain some original opinions; perhaps it may appear more clear to the reader than, we confess, it does to us.

'They are likewise (viz. the Greeks,) justly chargeable with making the peace and happiness of society the ultimate end of all their philosophy; and we see them often sacrifice morality to politics, truth to utility. That truth is inseparably connected with real utility, and morality with sound politics, cannot be denied; but to a being of such limited faculties as man, whose knowledge, even in what relates to his own happiness, is imperfect and superficial, cases must frequently occur, in which his duty and apparent interest must be at variance, if from an enlarged way of thinking, and a native elevation of mind, he is led to sacrifice private considerations to the good of the society to which he belongs.—Yet when the mistaken interest of his country calls upon him to violate any of the moral duties, I see no principle to restrain him, as his views are bounded by what he supposes to be the general good. This will account for the lawless ambition, the injustice, and even the cruelty of some of the greatest names in antiquity, who have been at the same time deservedly admired for their humility, moderation, justice, and benevolence. They were sensible whilst acting like private men and citizens, that a strict regard to morals was absolutely necessary for the existence and well-being of society: but when dazzled by the splendour of conquest, or bewildered in the dark and intricate mazes of policy, as they lost sight of the utility of virtue, so they too often disregarded her dictates. It is remarkable that the ancient philosophers, even whilst they taught the most sublime truths, so far from expressing any aversion to the superstition and idolatry of the national religion, encouraged, both by precept and example, an external conformity to its most absurd ceremonies.'

We ought not to deny the author his proper praise. His observations are frequently just, and a wish to make us wiser and happier is often conspicuous: in morality and religion, we perceive no failing. His language is generally exact and perspicuous; it is always neat, and sometimes elegant.

*A Treatise*



*A Treatise on the Mineral Waters of Balaruc, in the South of France.* By M. Pouzaire, M. D. *With an English Translation.* By B. Pugh, M. D. 8vo. 3s. Goldsmith.

WE were somewhat surprised at the 'Approbation' annexed to this treatise, especially as it is not uncommon for the examiner to pay a slight compliment even to indifferent performances. Monsieur Lamure, on the contrary, tells us, that he has found nothing in it 'but what led to the end which the author *proposed to himself*;' and, as we are not in his confidence in what he proposed, we must truly add, that we can find nothing at all in it. As a chemical work, it is extremely trifling, and, as a medical one, very erroneous. It might be expected that a physician, within twenty miles of the fountain, would have ascertained the contents of the water by analysis; or that a 'Doctor of Physic of the Faculty of Montpellier' would, at least, have been informed what other chemists had done. On the contrary, he professes to enquire into the contents of the water by its effects; but we at last find, that its properties are decided by an analysis of the author's own imagination. Dr. Pouzaire has not mentioned the opinion of Du Clos, but seems to have followed him in thinking the saline contents of the water to be sea salt. He seems not to have examined the analysis of Messrs. Regis and Dedier, or that of Monsieur Vieffens, who have, at least, shown that we ought not to suppose the question clear and decided; for there are many reasons to think that the neutral is of a very different kind. These examinations he seems to overlook; but evaporates the water, and tells us that it contains earth and salts; that the earth is selenite, and the salt marine; without any experiment on the nature of the residuum. Powder of galls, he observes, makes no change in it, and, contrary to Messrs. Regis and Dedier, he asserts, that its sulphureous smell is sensible only after it has been confined; but very wisely adds, that it may contain iron and sulphur, though there is no indication of their existence, except in the sediment, which seems sulphureous. After this judicious conclusion, he determines that, *as they contain mineral tonics, diuretics, aperitives, and diaphoretics*, they ought to partake of all their virtues united. This is a miracle exceeding Lord Peter's, since almost every medical excellence is contained in selenite, and a neutral resembling sea salt; for there is not the slightest evidence of any other impregnation, we mean from the account of our author. Perhaps the reader is already satisfied with the learned labours of Dr. Pouzaire, and is not very willing to pursue him in the rest of his fancies.

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The diseases to be cured by sea salt and selenite are all palfies, except those which come on gradually, diseases of the stomach, bowels, and urinary organs, and obstructions in the chylopoetic viscera; rheumatic pains, 'catarrhal fluxions,' and, external complaints. We are surprised that we do not meet with that disease, which would be most probably relieved by salt water, and for which many French authors recommend that of Balaruc, viz. scrophula.

We cannot speak very highly of the translation; there are, particularly in the chemical part, many errors. Dr. Pouzaire tells us, that the Balaruc waters were first used by Mons. de Chaume, 'pour une *affection* grave & considerable, qu'il avoit a une cuisse, que l'auteur cite ne specife pas,' &c. the translator, that 'they were first used for a *pain* which the author does not specify.' Perhaps it was not very easy to specify a pain, though it would have been easy to be more particular about a disease. A chemist also, conversant with the French language, would have translated 'eaux thermales' by the words 'warm waters,' instead of 'thermale waters.'

After the evaporation, an oily liquor, called 'eau mere,' remained; this our translator has called '*sea water*,' instead of mother water. Did he never read in Zuingerus, and in Hoffman, of matrix nitrata? or, in the English chemists, of mother lye, mother of nitre, &c.? This term is applied to a lixivium, from which no salt can be procured by crystallization. Again, the author says, 'Si nous employons vis a vis de la même eau minerale la voie de melanges ou reactifs,' &c. This the translator renders, 'On the contrary, if we employ the said mineral water by way of mixture or *reactive*.' This might lead one to suspect that he would examine any other mixture by means of these waters, and use them as a test in the experiment. The meaning simply is, 'if we would examine this water by means of mixtures or *reagents*.' But we shall not enlarge on this disagreeable part of our duty, though the faults are numerous.

When Dr. Pugh speaks from his own knowledge, he is more satisfactory; and we shall extract a rational account of the virtues of the waters, and a description of Balaruc. The internal effects are certainly to be confined to their cathartic power, and, externally, they are only equal to warm water of the same density.

'These waters are conveyed in large quantities to the cities of Paris, Vienna, Berlin, Lyons, and other great cities in Europe: they are the finest purge in nature, and retain their purgative quality a long time; I think they may be drank in England with advantage, in jaundices; concretions in the gall-

gall-bladder, and its ducts; gravel in the kidneys and ureters, with the assistance of tepid bathings; depraved stomachs from hard drinking, and in many other cases: in spring-time and autumn, where purging may be thought necessary, they have no equal. I think it is well worth trying the experiment whether the warm mineral waters of this country (at Bath, in Somersetshire) applied externally in the same manner as at Balaruc, viz. bathing, douching, &c. and drinking the waters of Balaruc, at the same time and in the same manner they are drank at Balaruc, would not produce similar effects, especially in all paralytic cases.

The village of Balaruc is situated upon a peninsula, in the great lake of sea water called Tau, which is said to be thirty miles long by about ten over, is supplied by the Mediterranean sea; and near the upper end of this lake stands the city of Beziers, where the famous royal canal of Languedoc begins; this village is a pleasant residence in the spring and autumn seasons, as the walks and rides about it are most delightful, and the little hill by the side of it, called Pioch d'Aix, which is covered over with lavender, thyme, and other aromatic herbs, shrubs, and flowers, commands a prospect of the whole lake, with the adjoining cities, towns, and villages, which afford the most pleasing prospect imaginable; the lake abounds with excellent fish, as turbot, soles, the red mullet, &c. &c. and the country with excellent mutton, veal, fowls, and delicious fruits, grapes in particular, the finest and greatest variety in all France. Only three miles across the corner of the lake is the beautiful town and port of Cette, where much trade is carried on, particularly in wines and brandies, which are said to be the best in France, and where a most worthy English gentleman, a Mr. Burnet, has resided many years as a merchant and banker, by which he has acquired a handsome fortune, in whom the English are sure to find a friend and polite acquaintance.

The heat of the Balaruc waters, which are here measured only by Reaumur's thermometer, are from 116° to 122° of Fahrenheit.

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*A Manual of Materia Medica. By James Aikin, M. D. 12mo. 2s. 6d. sewed. Johnson,*

WHEN we lately wished for a Compendium of the *Materia Medica*, it was in order to include the very numerous facts, which were so widely diffused, not without some little discrimination of the value of each. In the manual before us, we are at some loss to know by what plan the author

author was guided: if he designed his work 'to keep' the most important effects of the most important articles in the *Materia Medica* 'in the memory' of the practitioner, he has been too redundant; and this charge will even apply to his own limitation of the articles 'received into practice.' The anica, the anchusa, the bezoar, the buxus sempervirens, the curfuta, the skink, imperatoria, hypocistidis succus, the quassia, rad. Indic. Lopez, with a great variety of others, cannot be said to form any part of the practitioner's stock, because they are very seldom to be procured. If he wished to include those which have been ever mentioned, the defects are too numerous to be noticed. The arsenic, aparine, ol. jecoris aselli, avenæ farina, the betōnici rad. borage, barbery, the ol. caijeput, capillus Veneris, and many others, for we have omitted the trifling and the superstitious ones, are in vain sought for in this work, which contains remedies less used and less efficacious.

If we look to the execution, in those articles which Dr. Aikin has noticed, we shall find it equally exceptionable. He has indeed inserted the Linnæan names, and the sensible properties. These are highly useful; but on the principal subject, the medical virtues, he is very deficient. Almost every remedy is a tonic or a stimulant; but the manner, or the degree in which it is so, is not mentioned; and the practitioner, who wishes to be reminded of the virtues of the several remedies, will not, from the author's Manual, be enabled to distinguish between bark, cascarilla, spear-mint, yarrow, myrrh, the hypericum, the juice of the hypocistis, the camel's hay, and many others. This undistinguishing mode of enumerating virtues is more likely to mislead than to inform. If we wish to cure an intermittent, we may, without other information, use the spear-mint, or myrrh, instead of the bark; if we are applied to for a dropfy, the Manual will refer us to the parsley, as well as to the squill. This leads us to a very important omission, viz. the diseases in which each remedy is to be employed.

Under the third head, of Medical Virtues, the general and primary operations of the subject alone, for the most part, have been noticed, and not their application to the cure of particular disorders, which it is the business of medical science to deduce from the former. In some instances, indeed, specific medicinal properties, not to be inferred from the general ones, are found, or are supposed, to exist; and these are enumerated.

This method would be undoubtedly just, if the practice of physic was raised entirely above empiricism; but many methods

thods of cure still remain, which depend on unknown properties of medicines, or at least such as are not easily described: we need not adduce instances of this kind.

We have told Dr. Aikin very freely his faults, because reputation like his may mislead the unexperienced: we may be allowed to add, that reputation like his should not be trifled with, and frittered away by unconsidered publications. It may be alleged, that it is not easy to be more particular in so small a compass; but, if he does not chuse, with Vogel, to make three classes, the 'usitata,' the 'minus usitata,' and 'inusitata,' he might, at least, have added, like Linnæus, 'heroica,' 'exoleta,' 'dubia,' 'superflua,' 'frequens,' &c. or with Tessleri, notes of interrogation, &c. At present we see many doors open to error, with little chance of advantage.

We shall not enlarge on the Venefic properties or the virtues here assigned. The latter are few; and, though we are by no means fond of the conduct of those who load every medicine with virtues, yet sometimes there seems a defect. The ammoniacum is certainly an expectorant, independently of its stimulant properties; the columba lessens feverish heats, and the cascarilla deserves to be more pointedly distinguished from the Peruvian bark than by calling the latter an antiseptic. We ought, in justice, to add, that the account of the different officialis is very particular, and commonly exact. This is a very valuable part of the manual.

We shall select one article as a specimen. We opened by accident at the bark: the practitioner will judge how far he will be reminded of its properties and use by this little work.

' *Peruvianus Cortex*, P. L. & E.

' *Peruvian bark*: that of the *Cinchona officinalis*, Linn. a tree growing in Peru.

' *Sens. Prop.* Smell, peculiar, not agreeable. Taste, strongly bitter and astringent.

' *Med. Virt.* Tonic, antiseptic.

' *M. Exhib.* Powder, electuary, infusion, decoction.

' *Tinctura Corticis Peruviani*, P. E.

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*simplex*, P. L. in proof spirit.

' *Tinctura Corticis Peruviani volatilis*, P. L. in spirit of sal ammoniac.

' *Tinctura Corticis Peruviani Huxhami*: bark, orange-peel, Virginian snake-root, saffron, and cochineal, in Brandy.

' *Extractum Corticis Peruviani molle et durum*, P. L. the decoction evaporated to different consistences.

' *Extractum Corticis Peruviani*, P. E. the spirituous tincture, and watery decoction of the residuum, both evaporated, and the products mixed.'

Travels

*Travels in the Two Sicilies, by Henry Swinburne, Esq. (Continued, from Page 174.)*

MR. Swinburne informs us, that the whole space, comprehended within the walls of the ancient city, abounds with traces of antiquity, foundations, brick arches, and little channels for the conveyance of water; but in no part are any ruins which can be presumed to have belonged to the places of public entertainment. This he justly thinks the more extraordinary, as the Agrigentines were a sensual people, fond of shews and dramatic performances, and the Romans never dwelt in any place long without introducing their favourite games. Theatres and amphitheatres, our author observes, seem better calculated than most buildings to resist the outrages of time; and it is surprising that not even the vestiges of their form should remain on the ground.

On quitting Girgenti, the travellers had to encounter the worst roads in Sicily. The clay was so tenacious, and the solid bottom lay so deep, that the horses and mules were scarce able to draw their legs out of the mud. The hills on each side abound with sulphur, which is dug out by means of grooves driven into the heart of them. The mineral is brought up in small green lumps, and laid in large troughs, lined with plaister. When the fire has heated them to a proper degree, the brimstone exudes through holes in the bottom into wooden bowls placed under them.

After labouring nine miles in those intolerable roads, they came to a sandy soil, fine orange gardens, and rocky defiles, that brought them to Palma, a small town situated in a most agreeable valley not far from the sea. Mr. Swinburne informs us, that in his whole tour, he never met with a spot that possessed so many points of rural elegance as this vale of Palma.

From Palma the road stretched some miles through a pleasant plain, part of which is planted with vines, the rest sown with corn, and inclosed with rows of almond-trees. The traveller then passed over a high ledge of rocks, whence he had a view of the spacious plain, supposed to be the *Campi Geloi*, seen by Æneas, as he coasted along this island. At the town of Alicata, we are informed that the populace carry their respect for the sacerdotal character to a great height; for as the traveller walked through the streets, the old women and children cast themselves on their knees before the clergyman who accompanied him; touching his garments with their finger, and then kissing their hand with great veneration. Here are some curious Greek inscriptions relative to the ancient city of Gela. The most remarkable is a prephisma, or decree of the senate,

enate, for crowning Heraclides director of the public academy.

At Terranova the traveller quitted the southern coast, and directed his course north-east; but the low roads being impracticable on account of late rains, he was obliged to pass over the high country, which is almost an entire sandy forest of cork-trees. The prospects on every side were grand; and he now, for the first time, discovered Etna, towering above all the intermediate mountains, white with snow, and discharging from its summit a constant but feeble stream of smoke. We must not omit to present our readers with the author's interesting account of Calatagerone.

Calatagerone, a royal city, containing about seventeen thousand inhabitants, living by agriculture, and the making of potter's ware, is twenty miles from the sea, and situated on the summit of a very high insulated hill, embosomed in thick groves of cypresses; the road to it, though paved, is very steep, difficult, and dangerous for any thing but a mule or an ass. I was conducted to the college of the late Jesuits; and as the house was completely stripped of furniture, full of dirt and cobwebs, I apprehended my night's lodgings would be but indifferent. The servant belonging to the gentleman who has the management of this forfeited estate, and to whom I had brought a letter requesting a lodging in the college, perceiving the difficulties we lay under in making our settlement, ran home, and returned in a short time, with a polite invitation to his master's house. There was no refusing such an offer, though I was far from expecting any thing beyond a comfortable apartment, and homely fare, in a family settled among the inland mountains of Sicily; but, to my great surprize, I found the house of the baron of Rosabia, large and convenient, fitted up in a modern taste, with furniture that would be deemed elegant in any capital city in Europe. Every thing suited this outward shew; attendance, table, plate, and equipage. The baron and his lady having both travelled, and seen a great deal of the world, had returned to settle in their native city, where they assured me I might find many families equally improved by an acquaintance with the manners of foreign countries, or, at least a frequentation of the best company in their own metropolis. Nothing could be more easy and polite than their address and conversation, and my astonishment was hourly increasing during my whole stay. After I had refreshed myself with a short but excellent meal, they took me out in a very handsome coach. It was a singular circumstance to meet a string of carriages full of well-dressed ladies and gentlemen on the summit of a mountain, which no vehicle can ascend, unless it be previously taken to pieces, and placed upon the backs of mules. We seemed to be seated among the clouds. As the vast expanse of the hills and vales grew dim with the evening vapours, our

parading resembled the amusements of the heathen gods, in some poems and pictures, driving about Olympus, and looking down at the mortals below.

‘The hour of airing being expired, which consisted of six turns of about half a mile each, a numerous assembly was formed at the baron’s house; the manners of the company were extremely polished, and the French language familiar to the greatest part of it. When the card-tables were removed, a handsome supper, dressed by a French cook, was served up, with excellent foreign and Sicilian wines; the conversation took a lively turn, and was well supported till midnight, when we all retired to rest. Calatagerone has several houses that live in the same elegant style, and its inhabitants have the reputation of being the politest people in the island. The climate in this elevated region is extremely different from that of the tepid shores I had lately frequented; the night air was sharp and frosty, and a cloth coat very necessary. Every person in the assembly carried a small silver vase full of hot embers hanging at the wrist.’

Leaving Calatagerone, Mr. Swinburne traversed a plain of arable land, surrounded by bare hills, in tillage. The ancient city of Mineo crowns a mountain on the right; opposite to which the view opening discovers a prodigious extent of flat country, that runs up to the foot of Etna. He now distinguished this gigantic mountain from its snowy summit down to the corn-fields in the plain. The middle region is dark with lavas and forests; below them the vineyards form a zone of a reddish brown colour. At this point the traveller entered volcanic ground; the hillocks on each side of the road are mere heaps of lava, in various degrees of hardness and colour. The lands are tilled with a species of plough that seems to have been invented in the earliest attempts at cultivation, and still found of sufficient powers for this triturerated prolific soil. It consists of one handle and a wooden coulter, and is drawn by mules, horses, or oxen.

Lentini, once a city of note, is now a poor ill-built solitary town. The hills that inclose it on the east are hollowed into many large cavities, where salt-petre is produced in great quantities; people are constantly employed in scraping it off the walls, and carrying it to a boiler. The situation of Lentini is very unwholesome during summer and autumn, on account of its vicinity to the lake of Biveri, and a great space of country covered with fens and ponds, which in all ages have infected its atmosphere.

The traveller thence descended to the beach, near an ancient monument called L’Agulia, or Needle, supposed to have been erected by Marcellus, in commemoration of his conquest  
of



of Syracuse, though D'Orville thinks it was a tomb. It consists of a pedestal, nine feet square, built with seven courses of stones. It has the zocle entire, and faint traces of the cornice. Upon this was placed a round building, of which eight courses of the stone-work remain, but much shaken.

After four miles riding from the Agulia, the travellers came to a ridge of high rocks that stretch from east to west, and entirely shut up the plain. On the summit are the ruins of the walls with which the ancient city of Syracuse was surrounded. An ascent is cut through the rock, at a place called *Scala Greca*, where the tower that was surprised by the Romans is supposed to have stood.

From this station the traveller had a full view of Syracuse, and its environs. The ancient city was of a triangular form, and its circuit, according to Strabo, amounted to a hundred and eighty stadia, or twenty-two English miles, and four furlongs. Our author at first suspected this account to be exaggerated, but, after spending two days in tracing the ruins, and making reasonable allowances for the encroachments of the sea, he was convinced of the exactness of the measurement. About eighteen thousand inhabitants are now contained in it. In respect of the dwellings, they are far from being proportioned to the architecture or opulence of ancient Syracuse. The cathedral, now dedicated to our Lady of the Pillar, was the temple of Minerva; on the summit of which was fixed her statue, holding a broad refulgent shield. The church is made out of the old building; the walls of the cella are thrown down, and only as much left in pillars as is necessary to support the roof. This temple is built in the old Doric proportions; its exterior dimensions are a hundred and eighty-five feet in length, and seventy-five in breadth. The columns taper, have twenty flutings, and measure at the base six feet five inches; their height, including the capital, and a small socle instead of base, is thirty-two feet nine inches. There are also some remains of Diana's temple, but not remarkable.

Near the quay is a large pool of water, defended from the sea by a wall, and almost hidden by houses on every other side. The water is not salt, but brackish, and fit for no purpose but washing linen. This is the celebrated fountain of *Arethusa*, the paramour of the faithful *Alpheus*.

One of the memorials of ancient Syracuse is the catacombs. At stated distances our author came to large circular rooms lined with stucco, and pierced at top to admit light and air. On each side of the walls are recesses cut into the rock, and in the floor of those cavities coffins of all sizes have been hollowed

out, some even so small as to be fit for nothing but the reception of a cat or a lap-dog. In some places there are twenty troughs, one behind another; skeletons have often been found in them, with a piece of money in their mouths. Mr. Swinburne informs us that he saw a gold can of the time of Scarcas, that was just taken out of the jaws of a body found in one of the tombs.

The traveller now ascended the hill to a convent of Capuchin friars, the gardens belonging to which are remarkable. They are in some measure subterraneous, being contained in the areas of immense excavations, made by cutting stone for the ancient city.

In the part of Syracuse anciently called Tyche, the outermost wall, erected by Dionysius the Elder, is visible, without interruption, for some miles, following all the sinuosities of the hill from Scala Græca, through which the traveller entered this ancient inclosure. At a small distance he came to a second gate, of which a great part yet remains. He thence traced a street by the marks of wheels deeply worn in the rock, and by the holes in the middle where the beasts that drew the carriages placed their feet. \* This indicates, says Mr. Swinburne, that vehicles in common use were drawn by horses yoked one before another.' Upon the supposition that more than one horse was employed in the vehicles, the inference is doubtless conclusive.

At the promontory of Epipolæ our author discovered the traces of a high road. Here, he thinks, stood that part of the wall that had six doors in it, and was called Hexapylum. A little farther the hill grows contracted, and almost covered with the ruins of a fortress, probably Eurialus. On the south side of the city, parallel with its ruins, runs a stream brought from Monte Crimiti in subterraneous channels. It was thus kept out of sight till it entered the walls, lest an enemy should discover it, and cut off the supply.

On the skirts of Neapolis, a part of ancient Syracuse, is the extraordinary spot known by the name of the large Latomizæ, which our author thus describes,

'It consists of a very spacious court, or area, round which runs a wall of rock of great height, so artfully cut as to cause the upper part to project very visibly out of the perpendicular line, and thereby defeat every attempt to climb up. Near the summit of the rock is a channel which conveys part of the waters of the aqueduct to the city, and can with ease at any time be stopped and turned into the latomizæ. In the centre of the court is a huge insulated stone, and upon it the ruins of a guard-house; vast caverns penetrate into the heart of the rocks, and

and serve for saltpetre works and roperies; but the excavation that appears most worthy of our notice, and gives name to the whole place, is that in the north-west corner, called the Bar of Dionysius. It is eighteen feet wide and fifty-eight high, and runs into the heart of the hill, in the form of a capital S; the sides are chiseled very smooth, and the roof coved, gradually narrowing almost to as sharp a point as a Gothic arch; along this point runs a groove, or channel, which served, as is supposed, to collect the sounds that rose from the speakers below, and convey them to a pipe in a small double cell above, where they were heard with the greatest distinctness; but this hearing-place having been too much opened and altered has lost its virtue, as those who have been let down from the top by a rope have found. There is a recess like a chamber about the middle of the cave, and the bottom of the grotto is rounded off. It is impossible, after an attentive survey of this place, to entertain a doubt of its having been constructed intentionally for a prison, and a listening place. Rings are cut out of the angles of the walls, where no doubt the more obnoxious criminals were fastened: the echo at the mouth of the grotto is very loud; the tearing of a piece of paper made as great a noise as a smart blow of a cudgel on a board would have done; a gun gave a report like thunder that vibrated for some seconds, but, farther in, these extraordinary effects ceased. I have read in a Sicilian author of the last century, that an eminent musician composed a canon for two voices, which when sung in this cavern, appeared to be performed by four.

The diocese of Syracuse produces above forty different sorts of wine. The honey of the hills is as clear as amber, and of a most delicious flavour. Vegetables are admirable in their kinds, especially broccoli, which grows to a prodigious size.

From Syracuse the traveller directed his route by Catania to Mount Etna. After ascending to a great height, his guide pronounced all farther progress impracticable, as certain rocks were then hidden beneath the snow. Mr. Swinburne was therefore obliged to content himself with a distant survey of the awful scene. Descending the mountain he visited the celebrated chestnut-tree, called from its astonishing size *Castagno dicento cavalli*, as supposing it capable of sheltering a hundred horse under its boughs. This wonderful production consists of a trunk, now split to the surface of the earth; but, as Mr. Swinburne found, by digging all round, united into one body at a very small depth below. Of this trunk are formed five divisions, each of which sends forth enormous branches:

At the town of Taormina, the ancient Tauromenium, are the remains of a theatre placed between two high rocks. The arcades are all composed of brick, the rest of the walls of pebbles, and covered with marble casings. The whole range

of the vomitoria and galleries that encircled the seats is yet standing as high from the ground as the bottom of the second order. The *proscenium*, which formed the chord of the arch, is almost entire.

‘Were I to name a place, says Mr. Swinburne, that possesses every grand and beauteous qualification for the forming of a picture; a place on which I should wish to employ the powers of a Salvator or a Poussin, Taormina should be the object of my choice. Every thing belonging to it is drawn in a large sublime style; the mountains tower to the very clouds, the castles and ruins rise on mighty masses of perpendicular rock, and seem to defy the attacks of mortal enemies; Etna, with all its snowy and woody sweeps, fills half the horizon; the sea is stretched out upon an immense scale, and occupies the remainder of the prospect.’

Having visited Messina, Mr. Swinburne took his departure for Italy, where in a short time he reached Naples, after completing a tour by sea and land of nine hundred and fourteen computed miles. Fatiguing as this excursion must often have been to the traveller, we can say with truth that we have never received greater entertainment from any work of the kind than in the account delivered of it by this agreeable writer. Mr. Swinburne has prosecuted his subject on a plan the most happily adapted for affording both profit and delight. By the union of history with description, and the frequent addition, likewise, of pleasing anecdotes, as well as of political remarks, he has presented the public with a work not less distinguished for useful information than for the attractive qualifications of sentiment and taste, conspicuous through the whole of his narrative.

*Archæologia. Vol. VII. (Concluded, from Page 187.)*

**A**RTICLE XXI. contains Observations on a Crystal Vase in the Possession of the Earl of Besborough. By Thomas Pownall, Esq. Previous to the account of this curious piece of antiquity, Mr. Pownall states some of the customs observed by the ancients at their convivial entertainments, particularly that of libation; and he likewise attempts to ascertain the deities to whom this ceremony was usually performed.

With respect to the convivial libations of the ancients, it is generally admitted, that the master of the feast took a *patera*, or grace-cup, filled with wine; that he poured a little of the liquor on the table, in the same manner as the priest did upon the altar; and that after tasting the cup, he delivered it to the person next him upon his right hand, who, having followed

lowed his example, it was regularly transmitted round the guests.

Though antiquarian writers are commonly agreed, that the ancients, at their banquets, had three vessels placed on the side-board, or set upon the table, to make the three libations to the three objects of their devotion, after the eatables were removed, there subsists among them a difference of opinion, relative not only to the deities thus honoured, but to the stated order in which the several libations were performed. According to the testimony adduced from Virgil, in describing the entertainment given by Dido, those deities were Jupiter *Ζεύς*, Bacchus *Λατίνæ Dator*, and Bona Juno. We are informed, however, by Athenæus, that among the Greeks the first libation was made *Ἀθάνα Δαίμονι*, with a cup of pure undiluted wine; and that afterwards one was made to Jupiter Soter, with a cup of diluted wine. Others say that the first cup was consecrated to Mercury, the second to the Graces, and the third to Jupiter Soter. But antiquarians differ chiefly about the third; some ascribing it *Ἀθάνα Δαίμονι*, some to Juno or Dea Bona, and others to Mercury.

Amidst all these various and differing opinions, says Mr. Pownall, I will venture to interpose my own, in which they may all meet; which is, that these Trina Numina were the *Θεοὶ Μέλιοι*, the Dei Penetrales, or Penates, the Dii Præstites, or Præfides Hospitalii, Mensæ, & Cubilis. The two Lares, and Mercury their father, were these Trina Numina. This word Lares, as well as the words Genius and *Δαίμων*, were all general terms; and were therefore applicable to the numen of any deity, to whom, as to the Dii Præstites, or Penates, this or that city, or house, was more particularly devoted. Under these general ideas Ovid describes them,

“Mille Lares, Geniumque ducis qui tradidit illos  
Urbs habet; et vici Numina Trina colunt.”

Ovid Fast. lib. V. 145.

These Lares might have a thousand different names in different parts; but they, with the “Genius ducis qui tradidit illos,” always made the Trina Numina. The Lares were only two. They were also generally understood to be male and female, the Deus and Dea. Whence Virgil, speaking of an ill-fated person, and describing him as having no Lares, says,

“Nec Deus hunc mensâ, Dea nec dignata cubili est.”

With the Ægyptians these Trina Numina were Mercury and Osiris and Isis; at Ilum, the Dii Penates were said to be Apollo and Neptune and Vesta. At Carthage they were what the Romans called Jupiter Hospitalis, Bacchus, and Bona Juno. At Athens, Athena was one. Castor and Pollux were also said to be the Gamelli Dei. In short, they were so different in different countries, according to the different manifesta-

tions of divine power, to which each country thought itself most obliged; according to the attributes of the Numen to which each house or family was dedicated; that neither Greeks nor Romans knew how to define them, or what to call them.'

'Whatever, or whosoever these Trina Numina were, to whom, at their feasts, they made the three libations, Mercury, that is the deity whom the Romans called Mercury, was always one. Plutarch and Macrobius both agree, that this Mercury was the same as the sun; that Osiris was the sun; that Bacchus or Liber were the same. And in the ancient Greek coins, especially in those of the Rhodians, we see there the sun represented by a caput pinnatum, and crowned with the serpentine diadem exactly as we see here, in the ornament of this crystal cup, Mercury represented. Again; Mercury, who is said in the Roman Fasts to be the father of the Lares, is always found with these Gemelli, and with them forms the Trina Numina, which are the Dii Penates, vel Præstites.

"Lares, Geniumque ducis, qui tradidit illos,  
Urbs habet: et vici Numina trina colunt."

Mercury, according to these various and indecisive ideas of him, was called by a multitude of names. "Ος ἄγαθος ἵππευ-  
μας πολλὰς ἔχει, as Aristophanes, in his Plutus, says of Mercury: and Mercury, under some of these names, was always as one of the Dii Penates, as a Θεὸς μυχῆος, one, of the objects to whom the ceremony of the libations was performed.'

After reciting the custom of drinking observed by the Greeks and Romans, Mr. Pownall proceeds to describe the cup which is the object of attention. We are informed that, according to an exact investigation, it contains 5657 grains, Troy weight. It has a kind of spout, so formed as a lip, that the liquor, when poured out, ran between this lip and the circumference of the edge of the cup, in a manner suited to the performing a libation, but not to the act of drinking out of it. This lip is described as a *caput pinnatum*, crowned with a serpentine diadem; having a young, unbearded countenance, of an open and cheerful, but firm and steady aspect; circumstances which are urged as a proof that the figure was symbolical of Mercury. From the above mentioned and other observations, Mr. Pownall draws the following conclusion:

'That this sort of cup was one of the ancient pocula appropriated to the ceremony of the libation, and particularly consecrated to that made to Mercury, and the two Lares, as the Trina Numina; to the Dii Penates: that, therefore, this crystal cup, if antique, is one of the most curious and most valuable pieces of antiquity that is at this time existing in Europe.'

Art. XXII. Account of Antiquities discovered in the neighbourhood of Baghot, in July 1783.

Art.

Art. XXIII. Description of a Roman Hypocaust, discovered near Brecknock. By Mr. Charles Hay.

Art. XXIV. Observations on the Chariots of the ancient Britons. By the Rev. Mr. Pegge.—These Observations being short, and on a subject interesting to curiosity, we shall insert the whole.

‘ Besides the common mistake of the annalists and historians in regard to this passage in Juvenal,

“ Regem aliquem capies, aut de temone Britanno

Excidet Arviragus” —

Juvenal iv. 126.

By taking Arviragus for the proper name of a person, and not of an officer; the words of the satirist are memorable in another respect, as serving to inform us, by the word *temone*, of a singular mode of fighting amongst the Britons; as if by leaving his carriage, and running upon the pole, the combatant from thence, or from the yoke, engaged the enemy, as long as he thought prudent and convenient, and then retreated back into the body of the vehicle. And this indeed appears to be the fact, this method of engaging being expressly described in Caesar’s Commentaries, lib. iv. c. 29. where the words are, “ ac tantum uso quotidiano et exercitatione efficiunt, ut in declivi ac præcipiti loco incitatos equos sustinere, et brevi moderati ac flectere, et per temonem percurrere, et in iugo insistere, et inde se in currus citissimè recipere consueverint.” The two passages of the poet and the historian very remarkably illustrate one another.

‘ It appears then from this state of things, that the esseda of the Britons and Gauls must have been formed very low in the fore part, and not at all like what the bodies of the chariots of the ancients are represented to have been. Mr. Pownall says, “ the front of the body was made breast high, and rounded like a shield, so as to answer to the driver the purpose of that defence, and was for that reason called *æowidion*, or the shield part. The sides of the chariot sloped away backwards almost to the bottom, or floor of the body, but differently, and by various lines in different bodies.” Now it is impossible this should be the figure of the body of the British esseda, and therefore, with all due deference to the gentleman’s opinion, a distinction should be made between the military chariots used at Troy, or in Greece, or elsewhere, and those employed by our Britons, which must of necessity have been of a very different figure.

‘ In regard to the warrior’s running on the pole, it is no objection with me that the body of the carriage in the East was low, even as low as Mr. Pownall represents it, because the construction here in Britain might be materially different in that respect from that used anciently there; and 2dly, that though this island abounded in those times with horses, so that they were an article of commerce and exportation in the opinion of

Dr Musgrave, yet there is all the reason in the world to believe, they were then but of a diminutive size, the breed being afterwards greatly improved by our intercourse with the continent. I am fully persuaded, for these reasons, that with a small elevation in the vehicle, and with horses of a low measurement, a combatant might traverse the pole of his carriage, forwards and backwards, almost upon a level.

Art. XXV. Remarks on some ancient Musical Instruments mentioned in *Le Roman de la Rose*. By the Rev. John Bowle.

Art. XXVI. Some Account of the Burial-places of the ancient Tartars. By the Rev. William Tooke, Chaplain to the English Factory at St. Petersburg,—Of these sepulchres, which are seen in the southern parts of Russia and Siberia, some are perfect tumuli, raised to an enormous height; while others are almost level with the ground. Some of them are encompassed with a square wall of large quarry stones placed in an erect position. Others are covered only with a small heap of stones; or they are in the form of tumuli adorned with stones at top. Some are lined with brick, and vaulted over; others are only pits or common graves. In some the earth is excavated several fathoms deep; others, especially those which are topped by a lofty tumulus, are only dug of a depth sufficient for covering the body.

It is not a little surprising, that though some of these sepulchres are erected with large quarry stones, there is not, in all the neighbouring country, so much as a rock to be seen. Mr. Tooke, therefore, observes, that the stones must have been transported thither from immense distances, by the most astonishing efforts of labour, as the inhabitants of those parts have no idea of a machine in any degree adequate to the purpose.

Skeletons of horses are often found in those abodes of the dead; a circumstance from which Mr. Tooke justly infers, that the same superstitious opinions which prevail among some nations of the East, were likewise held by this ancient people.

Some of the sepulchres are rich, especially those on the banks of the Volga, the Tobol, the Irtysh, and the Ob; but in others nothing of value is to be found.

Art. XXVII. Description of an ancient Castle at Rouen in Normandy, called *Le Château du Vieux Palais*, built by Henry V. king of England. By Edmund Turner, Jun. Esq.

Art. XXVIII. An Account of certain remarkable Pits or Caverns in the Earth, in the County of Berks. By the Hon. Daines Barrington.—These pits are situated about half a mile west from Little Coxwell, and are known by the name of

Cole's



**Cole's Pits.** Mr. Barrington, after producing strong arguments to preclude any supposition that these pits had been dug for the purpose of obtaining coal; brick, stone, marle, or any other materials, presents us with the following conjecture,

‘ I conceive then, says he, this area to have been a considerable city of the Britons in the time of the earliest inhabitants of this island, which at an average of five souls (to be accommodated in each pit) would amount to nearly 1400.

‘ A more proper spot for the residence of uncivilized people could not have been pitched upon, as the pits consist entirely of the driest sand, and are situated in the rich vale of Whitehorse.

‘ Perhaps many may start at this idea, which I must admit to be rather new and uncommon; but we shall find that the necessity of nearly the same habitations hath been experienced by the early inhabitants of most countries, and still continues in some, where no refinements of life have been introduced.

‘ The Romans, ambitious as they were of extensive empire, never penetrated into parts so entirely barbarous; for Great Britain, at the time of Cæsar's invasion, was by no means in this state; and if I am required to fix the æra of the supposed British town, which I have been describing, I can only do it negatively, by dating it prior to the stupendous structure of Stonehenge.

‘ Within the limits of the Roman empire, however, Strabo states, that in the island of Ægina, to save the trouble of making bricks, the inhabitants used to live in hollows, which they dug under ground; and this custom still prevails in some parts of Poland, where dwellings of that sort are termed *lim-sinks*.

‘ Where the country is rocky indeed, caves are sometimes used by barbarians for habitations; and many of these are to be found both in Malta and Minorca.

‘ Virgil again, taking it probably from some Greek writer who lived not far distant from the Palus Mæotis, thus expresses himself with regard to the manner in which the inhabitants spent their winter :

“ *Ipsi in defossis specubus, secura sub altâ*

*Otia agunt terrâ.*”

*Georgic, iii. 376.*

But to come nearer home——

‘ Leland, in his Itinerary, gives us the following account of what he had observed in that range of hills in Carmarthen-shire, which are generally termed the Black Mountains.

“ There be a great number of pitts made with hande, large like a bowle, and narrow at the bottom, overgrowne in the swarte with fine grasse, and be scattered here and there about the quarter where the head of Kenner River riseth, that cummeth by Carie Kennen, and summe of these will receive a hundredth menne.”

‘ I can-

‘ I cannot but conceive that these pits, thus described by Leland, were dug by the aborigines of this island for the purpose of habitations, as it is believed that there are no mines at present of any kind in this part of the Black Mountain, much less could they have been excavated for this purpose before the time of Leland.

‘ Fortunately, however, for the conjecture I have made upon this occasion, though not so for their own comforts, there are now inhabitants of Kamstkátka, who are as little civilized as our aboriginal ancestors, and who make use of the same excavations for the same purpose.’

The ingenious author, after supporting his conjecture by similar examples, proceeds to solve the question, that if these pits really formed a British town, why do not we find more of them in different parts of the island?

‘ To this I answer, says he, that those which I have given an account of to the Society, probably were considered as the London of these rude times, for it is fairly to be inferred from more than fourteen acres having been thus excavated, that upwards of thirteen hundred inhabitants lived in this ancient metropolis.

‘ All barbarous and uncultivated countries are most thinly peopled; and thirteen hundred souls, living contiguously within such a space, are for such times perhaps a greater number for the then capital of this island, than eight hundred thousand are for the present.

‘ In other instances, four or five duns were sufficient to constitute a village, which when they happen to be stumbled upon from having not been filled up for the purposes of cultivation, are commonly attributed to the digging for stone, clay, or other fossile material.

‘ The truth, however, is, that few think about the cause of what they most commonly meet with; nor is this large mass of pits (covering fourteen acres of ground) noticed by any one in the neighbourhood, but for its sometimes harbouring rabbits.

‘ That there are others very similar in the Black Mountains of Carmarthenshire, appears by what I have already cited from Leland’s Itinerary; and I am informed that there are more which lie in Somersetshire, between Meere and Wincanton, being called the Pén-Pitts. I have little doubt, therefore, but if this my conjecture should be considered as well founded, many other such excavations will be heard of, especially if the extent of ground covered with them is large, because the expence of filling them up would amount to so much, that it never could answer for cultivation.

‘ I shall conclude what I have to offer to the Society on this head by observing, that the Coxwell pits are precisely in the situation which must have been convenient for such a subterraneous

neous town, because the sand is rich as well as dry; for sand which is poor would soon crumble in from every side of the pit, and consequently occasion the necessity of frequently removing the incumbrance. Cole's pits are also surrounded by a most fertile country.

Art. XXIX. *Memoir on Hokeday*, By the Rev. Mr. Denne. —Hoke, Hokeday, or Hock-tyde, was formerly a season of great festivity in England, but from what cause is uncertain. By some antiquarians this festival is considered as the remains of a heathen custom, while others suppose that it was designed to celebrate the deliverance of Englishmen from the dominion of the Danes. Among those who favour the latter opinion, some have ascribed the institution to the massacre of the Danes in the reign of Etheldred II. and others to the death of Hardicanute, the last monarch of that race, at a marriage-feast at Lambeth, on the 8th of June 1042. The opinion last mentioned is that which is supported by Mr. Denne.

Art. XXX. *A Letter from Governor Pownall to the Rev. Michael Lort, D. D. inclosing Mr. Ledwich's Letter on the Ship Temples in Ireland.*—The following is the description of a monument, supposed to be of this kind, in the county of Mayo.

“ On a conical isle hill, about two miles from the Mullet, on the western coast of the county of Mayo, stands a very ancient and curious monument in good preservation. The walls are two feet thick, and formed of courses of well-jointed stones, but without cement. Their elevation to the roofing is seven feet; the length of the room fifteen feet; the breadth unequal; the ground plan forming a curvilinear triangle. The door placed on one side is constituted of three large stones, two converging uprights with an impost. The roof is made with large flag-stones, with a grassy covering. There is no tradition respecting it. The natives call it *Leabba na Bathach*, or the Giant's Bed.”

Art. XXXI. *Observations on the Alphabet of the Pagan Irish, and of the Age in which Finn and Ossin (Ossian) lived.* By Colonel Charles Vallancey.—The colonel, after laying before his readers a letter from Mr. O'Flanagan, in the county of Clare, relative to an ancient monument, observes that it elucidates two desirable facts. One is, that the ancient Irish had an alphabetical character before the arrival of St. Patrick; and the other, that the period in which the above mentioned heroes flourished, was the latter part of the third century.

Art. XXXII. erroneously marked XXXI. *An Account of some Artificial Caverns in the Neighbourhood of Bombay.* By Mr. William Hunter, Surgeon in the East Indies,

Art.

Art. XXXIII. marked XXXII. A Dissertation on the Religion of the Druids. By Edward Ledwich, LL. B. Vicar of Aghaboe, Queen's County, Ireland.—This sensible writer opposes, with much force of argument, the opinion maintained by some antiquaries, that the Druids were conversant with the sciences. His opinion is, 'that the Druids possessed no *internal* or *external* doctrine; either veiled by symbols, or clouded in enigmas, or any religious tenets but the characteristic of barbarian priests, and the grossest Gentile superstition.'

Art. XXXIV. Account of a curious Pagoda near Bombay, drawn up by Captain Pyke, afterwards Governor of St. Helena, and extracted from his Journal by Alexander Dalrymple, Esq.

Art. XXXV. Extract by the late Smart Lethieullier, Esq. from the Papers of the late Charles Boon, Esq. Governor of Bombay, giving an Account of the great Pagoda on the Island of Salfet.

Art. XXXVI. Subsidy Roll of 51 Edward III. communicated by John Topham, Esq.—This roll is a transcript of a record containing some historical facts, which tend to illustrate the state of the population and revenues of this kingdom at the period to which it relates.

Art. XXXVII. On the Radical Letters of the Pelasgians and their derivatives. By Thomas Astle, Esq.—The Pelasgians were the most ancient inhabitants of Greece, of whom we have any account; and from the monuments of their colonies which settled at Etruria and other parts of Italy at an early period, the best information concerning their language has been derived. There is reason to conclude, that the alphabet which the Pelasgi first brought into Italy, was carried out of Phœnicia before the Phœnicians had augmented the number of radical letters of which it was originally composed. According to Mr. Swinton, this alphabet consisted of thirteen letters; but father Gori contends, that the number it included was only twelve; and Mr. Astle, after much investigation, declares himself of the same opinion.

Art. XXXVIII. Observations on a Seal of Thomas, Suffragan Bishop of Philadelphia. By the Rev. Mr. Pegge.—This titular Bishop of Philadelphia was prebendary of *Stow in Lindsey* in the church of Lincoln, installed April 12, 1544, and was suffragan to John Longland, bishop of that see.

Art. XXXIX. Observations on the Remains of the Amphitheatre of Flavius Vespasian at Rome, as it was in the year 1777. By Mr. Thomas Hardwick.

Art. XL. Observations on an ancient Sword. By Lieutenant-general Melvill. Though the length of this sword, from the

the cross-piece of the handle to the point, is full nineteen inches, which is rather longer than the Roman *gladii* appear to have been, from the greater part of *bassi relievi*, yet general Melvill, from several circumstances, which we think well-founded, concludes it to be a legionary *gladius*.

Art. XLI. A Letter from the Rev. Mr. James Douglas to General Melvill, on the Sword mentioned in the preceding Article.

Art. XLII. Account of some Antiquities found in Gloucestershire. By the Rev. Mr. Mutlow.

Art. XLIII. Observations on the Language of the People commonly called Gypsies. By Mr. Marsden.—The author of these Observations informs us that, after much accurate enquiry, there is found to be a great similarity between the Hindostanic language and that of the Gypsies in this kingdom. He institutes a comparison in a number of words, which seem to justify the remark; but how far such a coincidence, observable likewise in some other languages, can evince, with any degree of certainty, that the Hindostanic and Gypsy tribes have formerly been one people, we are not such assertors of etymological or verbal authority to pronounce in the affirmative.

Art. XLIV. Collections on the Zingara, or Gypsy language. By Jacob Bryant, Esq.—This article, which seems to be intended as a supplement to the preceding, contains five pages of a vocabulary of the Zingara, or Gypsy language; several of which words accord with others in the native Persian, or in the Persian of Indostan. Some instances are likewise produced of a remarkable similarity between words of the Zingara and other languages, among which are the Hebrew, Greek, and Latin.

Art. XLV. A Description and Plan of the ancient Timber Bridge at Rochester, collected from two manuscripts, published in Lambarde's *Perambulation of Kent*.

In an Appendix to the volume are contained extracts of such communications as the Council of the Antiquarian Society has not thought proper to publish entire. The principal subjects are some Account of a brass Image of Roman workmanship, found at Cirencester; Account of Discoveries at Allington in Kent; and of a Roman Pavement found at Caerwent, in 1778.

*The*

*The Increase of Manufactures, Commerce, and Finance, with the Extension of Civil Liberty, proposed in Regulations for the Interest of Money. 4to. 6s. in Boards. Robinson.*

THE subject, of which this author treats, is of great national importance; and we have the pleasure to find, both from his narrative and observations, that he has investigated it with particular attention. He endeavours to prove, that the present laws relative to the lending of money, by confining all interest, whether for large or small sums, and upon certain or uncertain security, to the same standard, and without any regard to the necessities or circumstances of the borrower, are by no means sufficiently comprehensive or liberal to answer the lawful purposes of trade. To remedy this inconvenience the author gives the sketch of a plan for supplying individuals with sums of money, upon principles which would conduce greatly to the extension of commerce. The outlines of the proposed plan are as follow.

\* The first regulation, in an institution of this sort, would require to be,

\* That no loan should ever be granted which did not appear to be for the advantage of the borrower, whatever other circumstances might warrant the expediency of granting it.

\* That, as the minds of men are often too apt to be biased by circumstances, there should be a limit set to the highest rate of interest that may be taken, which must be regulated by the extent of the loan; that is to say, the power of granting usurious loans not to be left to the directors of such a bank.

\* The extent of the loan should be estimated by the interest which it produces during the whole time of the existence of the loan. Thus, 500l. for two years, should be reckoned the same as 1000l. for one year.

\* That the principal management be in the hands of men who have no interest in exacting too high a premium of insurance, nor of increasing the expence of the negotiation.

\* That men of character should be employed to inquire into the particular circumstances of borrowers, under the best regulations that can be devised for coming to the true state of their affairs.

\* That a certain time elapse between the asking a loan and the granting of it, unless it be under such particular circumstances as may be excepted from the general regulations.

\* That, in order to avoid making any kind of monopoly of the lending of money, where security is so good as not to require much premium of insurance, this bank be never allowed

lowed to lend money without a premium, nor unless that premium amounts to two-fifths of the interest.

That, in order also to render the institution quite competent to the equalizing the moneyed affairs of the kingdom, and without respect, in this instance, to public revenue, any person may be allowed to take, for the loan of money on uncertain security, two-fifths premium of insurance more than what, at the time of such loan being granted, is given for the loan of money on mortgage. This last general licence for taking premia not to extend to loans above a certain amount.

Registers of all transactions to be so kept, that the circumstances attending them may be known at any time afterwards.

Probably the regulation of the institution might with advantage be subjected, in some degree, to the yearly inspection of a committee of the house of commons; and, at all events, as there would be a good deal of discretionary power vested in the managers, it ought to have every possible check, which frequent and minute inspection into the exercise of such an office might afford.

It is a preliminary article in this plan, that upon any application for money, the circumstances of the borrower should be made known with the utmost fidelity. The proposal is undoubtedly reasonable and necessary; and when the result of the enquiry should be such as strongly favoured the probability of re-payment, to obtain a loan even at high interest, and at such a rate as at present comes under the denomination of usury, might not only extricate the borrower from embarrassment, but prove the means of both improving his private fortune, and of benefiting the public. These are the important considerations on which the author founds the utility of his plan; and we must acknowledge, that however the proposal may be received by those who could carry it into execution, it does honour to his benevolence and his regard to the interests of the public.

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*A Treatise on the Influence of the Moon in Fevers. By Francis Balfour, M. D. 8vo. 1s. 6d. Robinson.*

THIS little work, originally printed at Calcutta, is reprinted at the desire of Dr. Cullen. The recommendation of this very respectable professor has led us to examine the Treatise with particular care, and it seems designed to induce practitioners to observe the periods of fevers, as connected with the changes of the moon, with greater attention. Dr. Balfour seems to have clearly established its influence at Bengal, and Dr. J. Lind has ob-

observed similar appearances; but the former seems chiefly to fail in extending this influence to other countries. He acknowledges, that it is much less observable at Madras; and yet supposes that it has some effect on fevers in still more distant climates. He has chiefly mentioned Hippocrates, as having observed the influence of the moon on the periods of fevers; but he might have added Ramazzini, Ballonius, Diemerbroek, and some others. It may be alleged that, if this be true, it should long since have been established beyond a doubt; but, independent of its having been little attended to, so strong are the prepossessions against any regular progression in fevers, that critical days are, even now, generally disbelieved.

Yet, on mature reflection, we see an epidemic so gradual in its steps, and uniform in its appearances; we see attacks so frequent, patients in different periods of the lunar revolution affected in the same way, and the events, at all times, so nearly alike, that we must either disbelieve the influence of the moon, or suppose that *our* measures counteract it. In either case, attention to it, except as a matter of curiosity, is useless. But we should rather suspect, that the influence is confined to the warmer climates; for our author used the bark very liberally, a medicine that more effectually disturbs the operations of fever than any other.

This Treatise is written with candour and good sense. We shall select that part of it where the author endeavours to adapt his observations to the common putrid and nervous fevers of these climates. We must, however, premise, that the *three* days previous to both the full and change of the moon, are most fatal, either in inducing dangerous fevers, or in influencing the terminations. Each period consists, therefore, of six days, of which the most powerful are those of the full and change themselves. The intervals are comparatively mild.

In the case of putrid fevers, continuing nineteen days, I supposed that there must have been a strong putrid tendency in the habit, and that the febriferous influence of the air which prevails at the full and change, co-operating with this tendency at these periods, had the power of producing a fever on the second day from their commencement: and that before means could be used to stop or correct this disposition in the patient's habit, the fever continued to run on through the first full or change, and succeeding interval, and also through a second full or change; but that the putrid tendency being now in some degree overcome by medicine, and at the same time the febriferous influence of the full or change removed by the arrival of the second interval, a crisis of consequence immediately took place at this juncture, just about nineteen days from the first attack.

In the case of putrid fevers continuing only seventeen days, I supposed that in them the putrid tendency of the habit was somewhat less at the beginning than in the former case; and that



that the febriferous influence of the full or change had not power to excite a fever until the fourth day of the period, when the putrid tendency was farther advanced; that the fever continued to run on during the remaining days of that full or change, through the succeeding interval, and also through another entire full or change, in the same manner as the fever of nineteen days; and that at last, from the concurrence of the same causes, it terminated critically, immediately on the commencement of the second interval; just about seventeen days from the first attack.

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*The Benevolence of the Deity, fairly and impartially considered.*

*By Charles Chauncy, D. D. Senior Pastor of the First Church of Christ in Boston, America. 8vo. 4s. in Boards. Dilly.*

**T**HIS work is divided into three parts. 'The first explains the sense, in which we are to understand benevolence, as applicable to God.—The second asserts, and proves, that this perfection, in the sense explained, is one of his essential attributes.—The third endeavours to answer objections.'

'Under one or other of these heads,' Dr. Chauncy gives us to understand, in his title-page, that 'occasion will be taken to view man as an intelligent moral agent; having within himself an ability and freedom to will as well as to do, in opposition to necessity, from any extraneous cause whatever: to point out the origin of evil, both natural and moral: and to offer what may be thought sufficient to shew, that there is no inconsistency between infinite benevolence in the Deity, which is always guided by infinite wisdom, and any appearances of evil in the creation.'

Such is the method in which our author means to conduct his considerations on this important subject. He seems sensible of its involving a solution of the great question of the origin of evil, which has hitherto baffled metaphysicians and divines. There is, however, reason to think sufficient data are wanting for a satisfactory determination of this enquiry. It is not enough previously to demonstrate all the attributes of God; it should seem necessary to ascertain their measure in explicit and decisive terms, and then to prove their perfect consistency together, under the measures ascertained. Should we allow the first of these three points, namely, the existence of the divine attributes, as usually defined, to have been absolutely demonstrated, the measure of each still remains unfixed, and must remain so till clear ideas of their extent, and adequate terms to express them, can be found. To say that the attributes of the Deity are infinite, immeasurable, &c. is admitting that

we cannot comprehend their extent, and can consequently take no measures of them. But yet without them nothing sufficiently conclusive to satisfy the mind can ever, we apprehend, be done in any efforts to solve this mighty difficulty of the origin of evil. If it be answered, that we may draw all the necessary conclusions from the nature of the divine attributes, without understanding their extent or consistency, we think it too much to concede, in propriety of language, that even their *nature* can be wholly understood previously to our being able to ascertain these two important circumstances. If what is here said be admitted, it will seem to follow, as is above suggested, that we have not at present sufficient data to account conclusively for the origin of evil. Great merit, however, is to be given to those who have exerted the best efforts of learning and genius on so momentous a subject. Although the author before us does not professedly make it his principal enquiry, it is nevertheless so involved in, and connected with it, that we thought it incumbent on us to advert frequently to the above considerations; and we confess ourselves influenced by them in rejecting some of his conclusions. But it is necessary to give our readers some idea of the execution of this work.

The first part, or section, being employed in ascertaining the sense in which perfect and absolute benevolence is to be attributed to the Deity, we select the following summary paragraph, as conveying the author's ideas on this topic as fully as can be done through our medium.

"The sum of what has been said concerning benevolence, as attributed to the deity, is, that it supposes "a natural state of mind, inclining him to the communication of good; a state of mind analogous to kind affection in us men, only as kind affection in us is attended with frailty, in him it is absolutely perfect; both as to mode of existence, and manner of exercise: that, as he exists a free agent, in the highest and most glorious sense, he is not mechanically, or necessarily, urged on, from this natural disposition, to the communication of good; but acts herein voluntarily, and of choice: and, in fine, that, as he is an infinitely wise and intelligent, as well as free, agent, his exertions, in order to the production of good, are never unfit, never unreasonable, but always fit, reasonable, and absolutely and perfectly so. So that, in one word, benevolence in the Deity signifies precisely the same thing with "a disposition freely to communicate all the good that is consistent with wise and fit conduct:" for, supremely perfect benevolence of nature, being, in him, conjoined with an all-comprehending understanding, and unerring wisdom, he must know all the ways

ways of producing happiness, and the greatest sum of it that can be wisely produced: and this, therefore, is the happiness that may reasonably be expected should be produced by him; that is to say, all the happiness to the whole, and every part of the creation, that can be, not in respect of omnipotence, considered as a natural power, but in the way of fit and reasonable conduct. What this comprehends, is not distinctly and fully known by creatures, formed with such narrow capacities as our's: for which reason, in all perplexed cases (as to us there must necessarily be many) it becomes us to be modest and cautious; ever taking care that we do not rashly determine that to be inconsistent "with goodness, wisely and reasonably dispensed," which, in reality, may be a good argument in proof of it, and would appear to us to be so, had we one entire view of the whole case, in all its connections and dependencies.'

They who admit, as satisfactory, the mode of analogical reasoning, from the qualities of men to the attributes of God, will find little to object to, in this passage.

Dr. Chauuncy, before entering formally into argument on the main subject of his second section, desires the following remarks, which might have been styled postulates, may be well considered. We can only transcribe them without their several illustrations, which extend to many pages.

' 1. This system of ours is not to be considered *fully* and *by itself*, when we are arguing about the benevolence of the Deity. And for this plain reason; because there are other systems of beings, to whom God has made manifestations of his goodness.

' 2. In arguing concerning the divine benevolence, we ought not to consider its displays as they affect *individual beings* only, but as they relate to the particular systems, of which they are parts. All particular systems are probably related to some universal one, and, properly speaking, are so many parts constituting this great whole, designed by the Deity for the full manifestation of his infinitely perfect benevolence.

' 3. We must not judge of the benevolence of the Deity merely from the actual good we see produced; but should likewise take into consideration the *tendency of those general laws*, conformably to which it is produced; because the *tendency* of these laws may be obstructed, and less good actually take place than they are naturally fitted to produce.

' 4. We must, in judging of the divine benevolence, carry our thoughts beyond the present to some future state of existence, and consider them as connected in the divine plan of operation for good.'

The author, after having sufficiently expatiated upon these postulates, to leave little doubt of their reasonableness, proceeds

ceeds to take a comprehensive view of the natural and moral world; and endeavours to make it evident, from what is there to be seen, that we are obviously and fairly led to form an idea of the perfect and absolute benevolence of the Deity. As it would be impossible, within our limits, to pursue the writer through the various steps of his argument, we shall refer our readers to the book itself, and content ourselves with transcribing two short paragraphs, to shew the plan on which the argument is conducted.

‘ I have it not in my view, here, minutely to consider all the effects of benevolence apparent in the constitution and government of this world of our’s. This would be beyond the reach of my ability, and a needless labour. It will be a sufficient enforcement of the present argument, if so much is said as to make it plain, that all the good, suitable for such a system as this, is apparently the tendency of nature, and the divine administration; and that it actually prevails so far as this tendency is not perverted by the creatures themselves, whom God has made; for which he is not answerable, as has been hinted already, and will be more fully shown hereafter.

‘ The way in which I shall endeavour to illustrate this important subject shall be by giving, in the first place, some general touches on the visible frame of inanimate nature; then by taking some transient notice of the inferior creatures made capable of happiness; and finally by viewing more critically and fully the intelligent moral beings, in this world, towards whom the divine goodness has been displayed, in the largest measures.

On the whole of this section we must remark, that the author has displayed considerable ability, and has presented his argument with force and perspicuity.

Although we cannot follow him through the train of his reasoning, our readers will not be displeased to see here some particular passages of this section. Dr. Chauncy’s account of the different degrees of perfection, in the intellectual powers of different men, is worthy of attention.

‘ This difference in men’s capacities, whatever it is owing to, whether a difference in their original implantation, or a difference in the body’s mechanism, either of which amounts to precisely the same thing, in the present argument: I say, this inequality of powers is so far from arguing want of goodness in the Deity, that it strongly illustrates the glory and perfection of it.

‘ Possibly, the gradation in beings, by means of which all spaces are filled up, could not have been so accurately complete, unless there had been a difference between the individuals in each species as well as between the species themselves.

Some disparity between men compared with one another, and between the creatures in every other class considered, in the like comparative view, might be necessary to link together the several species, so as to make one coherent chain, without any void or chasm.

Or however this be, it is easy to see the preferableness of the present constitution to its contrary; as being better fitted to promote the happiness of such an order of creatures as we are. Were our mental powers so exactly alike, as that one man could not go beyond another, but every man must have within himself the whole source of intellectual furniture, there would be no room for that converse between man and man, which is, in the present state of things, one of the chief pleasures, as well as improvements, of the mind: to be sure, it could not be carried on with that mutual satisfaction it now may; nor could it turn out to so great advantage. Besides, if there was no such thing as one man's excelling another, as there could not be upon the present supposition, the strongest stimulus, that now prompts us to exert ourselves in order to enlarge our intellectual powers, would be wanting; and by means thereof our very powers themselves, so far as we can judge, must be in danger of being rendered inactive, and of decreasing in their fitness for exercise. And farther, if our capacities had been precisely the same, that subordination in the human species, those superiorities and inferiorities could not have taken place, without which life itself could not have been enjoyed, in such a world as our's, with tolerable comfort. And what is of yet greater importance, there would not have been the occasion for those interchangeable offices of humanity and social kindness, which, upon the present scheme, not only enlarge our sphere of mutual serviceableness, but give opportunity for the exercise of many virtues perfective of our nature, and fitted to yield us high degrees of happiness we must otherwise have been strangers to. The plain truth is, the conveniences and pleasures, possible to be enjoyed by the human kind, do not seem to have been attainable, in a world constituted as this is, by an union of counsels and endeavours; every one doing his part in order to promote the good of the whole: and different capacities are the requisite expedient to this purpose. These not only fit the several individuals for reciprocal services, but secure their mutual dependance on each other; hereby properly linking them together, and making way for those various exertments which are necessary for the common benefit. If mankind could at all have enjoyed the advantage of society, without this inequality of powers, it is very evident that they could not have enjoyed it to so good a purpose as with it. Their being variously endowed, is that which puts it in their power to be variously useful to each other, so as that the happiness of every individual may hereby be increased beyond what it could otherwise have

have been. And it is the insufficiency there is in every man for his own happiness by himself singly, and alone, and his being obliged to depend on others for many things, without which he must be very uncomfortable, that is, in reality, the only effectual bond that unites the human species, securing their attachment to each other, and stimulating them to those mutual services, upon which the good of all the individuals does very much depend.'

The following paragraphs set in a strong light the power of common sense in the discernment of moral good and evil, in some essential respects.

'The first power in our nature [call it common sense, moral sense, moral discernment, or give it any other name that may be thought better] is that by which we are enabled at once, without the labour of a long train of reasoning, to distinguish between moral good, and moral evil, in all instances that are of primary importance, and essentially connected with the good of the moral world.

'There is an unalterable difference between virtue and vice, or, what means the same thing, between moral good and moral evil. They have their respective natures, and are unchangeable opposites. Vice cannot be made virtue, nor, on the contrary, can virtue be made vice. They are in themselves what they are, and will remain so without variation, or the shadow of turning. It is, on the one hand, fit and right, that we should be pious towards God, righteous towards our fellow-men, and sober with respect to ourselves; and, on the other, unfit and wrong, that we should be impious towards the Deity, unjust in our treatment of men, and intemperate in the gratification of our animal appetites: nor is it possible this moral order should be inverted. No will, no power, either of men or angels, or even the Supreme Ruler himself, can make it right to be impious, instead of pious, towards God; or unrighteous, instead of righteous, towards men; or intemperate, instead of sober, in regard of ourselves. To suppose this, would be to erase the foundation of the moral system, to destroy the relation that subsists between the Creator and his creatures, and between the creatures with respect to one another, and to make virtue and vice nothing more than arbitrary names, having in themselves no certainly fixed nature,

'And as virtue and vice, moral good and moral evil, are thus different from each other, so is this difference obviously, and at once, perceivable by all morally intelligent minds, unless they have been greatly corrupted. There may indeed be instances of moral conduct, in matters of comparatively small importance, with respect to which it may be difficult to distinguish between the right and wrong. And the analogy here, it may be worthy of notice, is very exact between the natural, and the moral world. Light and darkness may be so mixed, that

that one can scarce know which to call it. Sweet and bitter may be so blended together, that it may be difficult to say which is prevalent. Colours may be so dilated, and placed on a portrait, that the eye of a skilful painter may not be able to discern the precise point where one begins, and another ends. But, notwithstanding these mixtures, light is never the same thing with darkness, nor bitter with sweet, nor one colour that of another; and they are, unless in such complicated cases, readily and at once distinguished from each other. In like manner there may be, and often are, in the moral world, cases wherein the boundaries between good and evil, and the spot that divides them, may not be easily, if at all, discerned, so as to be able to say, with precision, here virtue runs into vice, and vice into virtue. But this hinders not but that, in the main and essential branches of morality, the virtuous and the vicious conduct may obviously be perceived, where the mind's perceptive power has not been, in a great degree, vitiated, and hurt. And, in very truth, the God of Nature has, in his abundant goodness, so formed our minds, and given us such a power of discernment, that it must be owing, unless we are idiots, or madmen, to some heinous faultiness, we ourselves are justly chargeable with, if we are not able, without difficulty, to discern the difference between right and wrong, in the more important points of moral obligation. Will any man, who has not frangely perverted the proper use of his perceptive powers, pretend, that he cannot, or that he does not, see it to be fit and right, on the one hand, that such a creature as he is, so related to God, and dependant on him, should yield to him the love of his heart, and the obedience of his life; and, on the other, that it would be unfit and wrong to withdraw his affection from him, and behave with disrespect towards him? Will any man, in the due use of his discerning power, calmly and deliberately say, that he cannot perceive it to be right, that he should do to others, as he would they should do to him, in like circumstances, and wrong, unalterably wrong, that he should do otherwise? Will any man, not having darkened his heart, declare, speaking the truth, that he does not see it to be right, that he should govern his passions, and keep his sensual appetites within the restraints of reason; and wrong, evidently wrong, to give way to anger, wrath, malice, and to take an unbounded liberty in gratifying his animal nature? That man, be he who he may, if not void of common sense, is wholly inattentive to its dictates, who perceives no moral difference between revering, and mocking his Maker; between being honest and knavish in his transactions with his neighbour; between being chaste and lewd; between living soberly and in the practice of drunkenness; or if he does not perceive the former to be amiable virtues, and the latter detestable, infamous vices. The moral difference, in these ways of conduct, is

self-evident. There needs no argumentation, no series of intermediate ideas, to point it out.

The object of the third and last section, or part of this work is, to answer the *principal objections* which have been urged against the benevolence of the Deity.

The author, after some pertinent observations on the mixed appearance of good and evil in the world, and a brief refutation of the Manichean notion of *two independent opposite principles* in the universe, desires his readers to keep in mind, through the whole of what may follow, this important remark.—That no objection ought to be esteemed sufficient to set aside the positive proof that has been given of the Deity's benevolence, which, when thoroughly examined, will be found finally to terminate in ignorance. Having discussed at large the propriety of the remark just cited, he proceeds to a distinct consideration of the partial objections that have been urged against the benevolence of the Deity.

And they may, he says, be reduced to these three, viz: the *imperfect powers* of so many of the creatures who are capable of happiness; the *moral disorders* which have taken place in the world; and the *natural evils* which are so numerous, and turn so much to the disadvantage, especially of man.

The first objection against the infinite benevolence of the Deity is taken from the *imperfection* of so many of the creatures on this earth of our's. What a diminutive creature, comparatively speaking, is even man, the most perfect of them all? how small his capacity for happiness? and how much smaller still the capacities of the inferior perceiving beings, through their several ranks, in the descending scale of subordination? and could it be thus, if God was infinitely good? could not an infinitely benevolent Creator have communicated nobler capacities for happiness; and if he could, how can his not doing it be reconciled with the idea of him as an infinitely benevolent being?

In answer to this difficulty, it may be said, the bringing into existence an absolutely perfect creature is not within the reach of infinite goodness, aided by almighty power. The very idea of a creature is essentially connected with comparative imperfection; as it derives its being from another, is dependent on that other for its continuance in being, and is necessarily finite in its nature and powers. To suppose a created being infinite, would be to suppose it equal with its creator, which is too absurd to be admitted. Absolute perfection, therefore, is an incommunicable glory of the only true God. And should there be a creation, comparative imperfection must exist in it, otherwise it could not exist at all. Consequently, if such imperfection is an evil, it is such an one as must take place, or there could be no display of the divine benevolence.—But the truth



truth is, meer imperfection is no evil, to be sure no positive one: nor may God, with the least propriety, be considered as the author of it. This matter has been set in a clear and strong point of light by archdeacon Law, in his thirty-second note on archbishop King's "Origin of Evil." His words are these, "God is the cause of perfection only, not of defect, which so far forth as it is natural to created beings hath no cause at all, but is merely a negation, or non-entity. For every created thing was a negation or non-entity, before it had a positive being, and it had only so much of its primitive negation taken away from it, as it had positive being conferred on it; and therefore, so far forth as it is, its being is to be attributed to the sovereign cause that produced it: but so far forth as it is not, its not being is to be attributed to the original non-entity out of which it was produced. For that which was once nothing would still have been nothing, had it not been for the cause that gave being to it; and therefore, that it is so far nothing still, that is, limited and defective, is only to be attributed to its own primitive nothingness. As for instance, if I give a poor man a hundred pounds, that he is worth so much money is wholly owing to me, but that he is not worth an hundred more is owing wholly to his own poverty. And just so, that I have such and such perfections of being is wholly owing to God, who produced me out of nothing; but that I have such and such defects of being is only owing to that non-entity out of which he produced me."

The doctor goes on to consider the objection in various points of view, and obviates it under each, with answers, at least highly plausible.

He then proceeds to the second objection taken from those moral disorders, which, it is pleaded, could not have existence in the creation, if it were produced and governed by an infinitely holy and benevolent being.

"Such a maker and ruler of the universe, it is said, must have taken effectual care for the prevention of moral evil, and the unhappiness arising therefrom. It cannot be supposed, that a being infinitely averse from moral impurity would have suffered the works of his hands to be defiled with it. It cannot be imagined, that an infinitely benevolent being would have left creatures of his own forming to such immoral conduct as would reflect dishonour on his goodness, by bringing unhappiness and misery into a world of his contriving and making? It is not possible that such a being as the Deity is represented to be, should place his creatures in circumstances wherein they might pervert their powers, and involve themselves in ruin. These things cannot be. They are not worthy of an infinitely holy and good God: especially, if it be considered, that the existence of moral evil cannot be conceived of without permission, at least, from the Deity: nay, it cannot be supposed, but

but that he must have foreseen, not only the possibility, but the high probability, of its taking place in the world; and yet he suffered it to do so: yea, so far was he from preventing it, that it seems as though some of the most important measures of his conduct were formed, upon the supposition of its actual being in universe.

'This is the objection urged at large, and, I think, in its full force, against the creation and government of an infinitely holy and benevolent Being.'

After having encountered this objection with considerable address, he recapitulates as follows:

'The sum of the whole argument is this, that the connection of unhappiness with moral irregularity is a means wisely adapted to operate powerfully upon rational moral agents, to reduce them to a right conduct, if they have been faulty, and to preserve them inviolable in their attachment to virtue, if they have been innocent: inasmuch, that it may be owing to this connection, there is so much order and happiness in the intelligent creation; of both which, had not this connection been constituted, there would undoubtedly have been much less than there now is, and has all along been. The consequence wherefrom is, that this provision, fitted for the production of so much good, is so far from being inconsistent with benevolence, that it is a strong indication of it. And whereas the sufferings of the virtuous, by the wickedness of the vicious, are great and trying; these also, upon supposition of another state (which cannot be proved to be an unreasonable, much less an impossible one) may be, in the end, for their advantage; as they are capable of being improved so as that the fruit, upon the whole, shall be more happiness than if these sufferings had not been endured: and if they may possibly be a means to produce greater good, they cannot prove a deficiency in the benevolence of the Deity, but are rather an argument in proof that he is endowed with this attribute.

'I have now offered what I had to say in illustration of the consistency between infinite benevolence, and moral irregularity, together with all its consequent unhappiness. And I see not, upon the review, but the reasoning employed to this purpose is strictly conclusive. God having created free agents, it appears, from what has been discoursed, that they are the proper and sole causes of all the moral disorder that is complained of, and not the Deity; who has done every thing that he could, in consistency with reason and wisdom, not only to prevent their abuse of their faculties, but to promote their improvement of them so as to attain to the highest perfection and happiness: and further, that the very evils he has connected with their voluntary misconduct, are kindly intended, and wisely adapted, to bring about their best good, and will certainly do it, if it is not their own fault. So that, upon the whole,

whole, it cannot be conceived, what the Deity could have done more, in a wise and rational method of operation, to have made intelligent moral beings, in all their various orders, as happy as their original capacities would allow of: which is as much as can be expected, even from benevolence that is infinite.

The author concludes his work with the statement of the objection of natural evil.

‘ It now remains, says he, to consider the third and last objection to the infinite benevolence of the Deity. And this is taken from the natural evils, common to all perceiving beings, in this world of our’s, in all their classes, from the highest to the lowest; such as pains, diseases, and disasters, in various kinds and degrees; and, at last, death, mostly accompanied with distress, and sometimes with aggravated circumstances of misery and torment. And the complaint upon this head is, that these evils are not only permitted by the Deity, but were, in a sense, appointed; as being the effect of that constitution of things, which he contrived, and established, and has all along upheld: nay, it is urged, with respect to some of these evils, as to their kind, if not degree, that the Deity intended they should take place, and originally endowed the creatures with such natures, as that a liability to them was absolutely necessary. And would an infinitely benevolent Being, say the movers of this objection, have brought creatures into existence under such circumstances, subjected, by the very laws of their nature, to pain and misery? Does this look like the doing of supremely perfect goodness? Can it be supposed that such a state of things could have been, if originally planned, and all along conducted by a Being essentially, and infinitely kind and good?’

Our readers must have recourse to the work for the full answer to the preceding quotation; but the following passage from the recapitulation may serve to convey its outline.

‘ Upon the whole that has been said, in relation to natural evil, it appears, either that it could not have been prevented in such a world as our’s; or, that it is miscalled evil, being rather the contrivance of wisdom in order to the production of more good than there otherwise would have been. It is conceded a better world than this, more perfect, and more powerfully adapted to make happy, might be created by the Deity; but then it ought to be remembered, such a better world may be already one of the links in the diversified chain of existence. The only proper question, therefore, is, whether the making such a world as this, is not a proof of more benevolence, than a chasm would be in that part of the creation, which it now occupies? if so, imperfect as it is, comparatively speaking, it is better it should be, than not be. And, for such an imperfect world as this ought to be, in an indefinitely variegated creation,

ation, in order to its being a proper part in the chain of existence, no alteration, it may be, notwithstanding all the complaints that have been made of deficiencies, redundances, deformities, and evils, could be made without damage to the system. If in some things, absolutely viewed, an alteration for the better might be supposed, yet this very alteration, considered, as it ought to be, in relation to other parts, which, as truly as these, go to the constitution of the whole, it might turn out greatly to its disadvantage.

Though we cannot dismiss this article without acknowledging the ability with which Dr. Chauncy has treated his subject, we think his success might have been more complete had he, in endeavouring to account for the origin of evil, taken into consideration all the divine attributes; as perhaps they are always too closely connected in the administration of the universe to be, on any occasion, justly considered apart.

The style of this treatise is, in general, clear and unaffected, though not elegant. We meet with some uncouth words; such as *bestowment*, *exertment*, *lengthy*, *enlargedness*, *preparedness*; which we cannot account for on any other supposition than that of their being current in America. There are also a few exceptionable phrases and constructions; for instance, *happily life* in his creatures; *a general touch* upon a topic; *suitable for* any thing, instead of *to it*; *an incapable subject of happiness*, for *a subject incapable of happiness*; and a few more.—These trifling blemishes may be easily removed in a future edition.

## FOREIGN ARTICLES.

*L'Ami de l'Adolescence. Par M. Berquin. 3 Tomes. Pour les Mois de Septembre, Octobre, & Novembre. Paris.*

**T**HOUGH these three volumes are the only one which we have yet received, yet we think it necessary to mention them, as we may contribute to render them more generally known. Mons. Berquin has already published '*L'Ami des Enfants*,' of which this is a continuation, adapted to more mature years. The former work is now so well known in England that, surrounded as we are by eager claimants for our notice, it may with propriety be omitted. It was concluded about the middle of last year, and now consists of twenty-four volumes, which are advertised in Paris at twenty-six livres eight sous (little more than a guinea.) The volumes before us consist each of two numbers, published on the first and fifteenth of the month; they are more generally interesting than the '*Infants Manual*,' and may be read with pleasure by persons of every age.

The

The author, in the preface, promises a volume each month, of which the one part is to contain tales, dialogues, and plays; the other, some instruction, in an agreeable form, suited to the intermediate state between infancy and manhood. But, in fact, the alternate volumes are on different subjects, and the two parts of each are of a similar kind. 'All that I ask, in return for my trouble and anxiety,' says our benevolent author, 'and what I think friendship gives me some right to demand, is, that my readers will sometimes excuse a little delay, which may occasionally happen, in spite of my hopes and wishes to serve them with regularity. I beg them to consider, that I have indifferent health, which, together with my pleasures, I might be contented to sacrifice; but I cannot so easily sacrifice to a trifling impatience, the ambition I feel, to present my work in the most agreeable form, and to adapt it to the views of their parents.' The most eager impetuosity must restrain her wishes, after an apology so candid and interesting. We shall select, as a short specimen of the work, part of the first tale, entitled *The Inconstant*.

'ZEPHIRIN DE ST. LEGER was born with a ready memory, an active penetrating genius, and a lively fruitful imagination. Fortune seemed willing to crown these pleasing promises, by giving him parents, whose most eager wish was to cultivate the happy disposition bestowed by nature. An extreme quickness in catching the first elements of knowledge, had advanced him in his early age; and he already joined agreeable talents to his instruction.

One day, when he went to see one of his companions, he found him employed in copying a Roman head, of which the great character struck him very forcibly: as fast as his friend formed the traits on his canvas, Zephirin felt his imagination warmed. The sight of some pieces of the same kind, which hung in the closet, completed an enthusiasm, as strong as Raphael might have felt, the first time that he touched a pencil.

He ran home, and met his father on the staircase: he fell on his neck, begging him to return, and enquire for a drawing-master. His father, overjoyed with his ardour, yielded readily to his request, and they went together to one of the most celebrated artists. Zephirin would have been well pleased if the master had abandoned all his pupils to attend him only, from morning to night. Since he could not obtain this sacrifice, he at least insisted on the lesson continuing two full hours each day. He could not conceive why every instant was not employed in cultivating so ingenious an art.

His master could only come the next morning. I cannot tell you how many figures he drew before the end of the evening. All his loose papers were already covered with characteristic heads. You will assuredly pardon him for not at first bestowing that correctness, which arises only from long practice. There was, for instance, a large eye, answering to a small one. The nose sometimes started from the middle of the face, and the ear came to hearken to the mouth, or the mouth to bite the ear, across

across the swell of the cheek; but, independent of these little faults, his outline had all the correctness that you could wish.

‘ He had prepared a vast book of the largest paper which he could procure in the town. This space was soon too confined to hold the number of eyes, ears, arms, and legs, which he drew under the direction of his master. Greenwich Hospital would have found there excellent models to supply the deficiencies of its respectable inhabitants. His natural impatience was a little checked by the sameness of these first studies, to which he was rigorously confined, in the lessons designed to fix his hand. But, when alone, he freed himself from the slowness of his career, by endeavouring to form in his mind great pictures. The walls of the granary had been whitewashed, he therefore thought of retracing, on them, the Roman history which he had just read. Indeed, at the end of eight days, he had drawn out with charcoal, a beautiful collection of heads of tribunes, busts of consuls, of dictators on foot, and emperors on horseback; and I do not doubt but, if the names had been written under them, to complete the resemblance, some antiquary would, from this gallery, have been able to compose a crowd of interesting memoirs.

‘ He purposed to draw, with the same spirit, the progress of our monarchy, when he found, one day, his work effaced by the domestics, who pretended that these Roman heroes frightened the cats, and had no effect on the rats. This misfortune had cooled a little his ardour: the vexation to see himself still at such a distance from his friend, whom he expected to have excelled on the first attempt, checked his fancy. He soon began to fear soiling his fingers with his pencil, or breaking the edge of his knife with shaping it. His master, who had at first so much trouble in moderating his eagerness, had much more in encouraging it. In vain he related the marvellous effects of painting, and some interesting anecdotes in the lives of great artists. He had brought him a pupil, just returned from Rome, to tell him of the superb pictures which he had studied in Italy. In expressing his admiration, the young stranger used Italian words, as more ready, or better suited to express his thoughts. These sounds, new to the ear of Zephirin, had scarcely struck him, when he thought it much more agreeable to speak a living language, than to draw heads, which, though expressive, could never speak. He ran to communicate his reflection to his father, who saw him with concern decline an agreeable employment, which he so earnestly wished for; but he was not willing to oppose his new taste, and the day after, Zephirin had an Italian master instead of the former.

‘ I owe him this public justice, that the first days his progress was unremitted. All the difficulties of grammar yielded to his penetration. He doated on a language so full of softness and harmony. He constantly spoke it to every one in the house, without knowing whether they understood it. The cook was called *Vostre Signoria*, and the porter *Cor mio*. The Italian translation of *Telemachus*, was become almost as familiar as the ori-

**Original.** In looking for a book, in his father's library, more difficult than *Telemaco*, he found a Spanish *Don Quixote*. *Don Quixote*, the favourite of his first studies! Oh what pleasure to take the admirable proverbs of his shrewd squire, seasoned with all the poignancy of their original language! Were the grave discourses of Mentor comparable to the pleasant repartees of *Sancho*? And *Calypso*, forsaken by *Ulysses*, in spite of the pleasures of her enchanted island, was she so interesting as the incomparable *Dulcinea*, for whom her lover undertook to conquer so many kingdoms. This undertaking required some courage. It was necessary constantly to contend with unknown words, as the knight of the woeeful figure did with floes and windmills; but he finished this first campaign with equal glory. Yea, shall I tell it? before the second sally of the hero of *La Mancha*, *Zephirin* was gone from the Spanish to enter on the English, which he soon left for the German; so that at the end of the year, he spoke four living languages, but so little of each, and so much of all together, that his audience must have been composed of the deputies of four nations, to interpret to one another, what each could catch of the shreds of his disjointed discourse.

Address, in the exercises of the body, seems to lend a new charm to the cultivation of the mind; and the most extensive knowledge cannot, in the eyes of the world, excuse awkwardness. *Zephirin* had a disagreeable instance of this. His father, on his birth-day, had given a little ball, where, notwithstanding his erudition, he confuted all the dancers. He wished to figure according to the principles of art; but no sooner had he learnt the steps of a minuet, than the *entrechats* turned his brain. What he chiefly wished to know, in every lesson, was precisely what was not yet proper to be taught. Always greedy to acquire what he was ignorant of, and discontented with what he had learned, he was constantly confuted. He wished sometimes to make *chassés* in the round. A *rigaudon* cost him little in figuring, instead of a pas grave; and a balance, when a *moulinet* was required: the violin was not necessary to change the tune for him to begin alone a *pot-pouri*; and all this rendered him insupportable to the young ladies.

We cannot pursue the inconstant in all his changes; this is a sufficient specimen of our author's knowledge of the human heart, and his spirit in relation. Indeed we ought to speak well of him, for he seems fond of English history, and of English authors. 'It may not be disagreeable, says he, to my readers to be informed, that the house once inhabited by *Newton*, and in which his observatory still exists, is now the dwelling of the author of *Cecilia* and *Evelina*: This seems to be the Temple of *Genius*, from whence having already taught us the cause of the vast motions of the universe, she returns, after one hundred years, to enlighten, with equal brilliancy, the deepest recesses of the human heart.' This information was first generally published in Paris;

may

may those, best able to reward the ingenious family, catch the first spark of gratitude from the same source!

The Tale of the Inconstant, and an elegant and instructive Dialogue on Flattery, are contained in the first Number; and the volume is concluded by a just description of the Peak at Castleton (improperly called Castle Town), and an interesting story entitled the Peasant a Benefactor to his Country. It is the picture of a modern patriarch, surrounded by his family and friends, dispensing benefits by his advice, his influence, and his little acquisitions. The second volume contains the System of the World, adapted to the period of youth. It is indeed accurate and elegant. The third volume is filled with the three first acts of a tragedy, entitled Charles the Second, imitated from the German of M. Stephanie. As a drama, it is exceptionable; but the sentiments are those of justice, generosity, and humanity. In some minute points of the history our author is mistaken; but, in general, he is sufficiently exact. In the translation of star-chamber, and ship-money, he also gives erroneous ideas, styling them *starry chamber*, and the *tax on shipping*. Indeed proper names and national terms, either of places or things, should never be translated.

On the whole, having announced these volumes, and given them their just praises, we shall leave the subsequent ones to the reader's judgment. We can only add, that a translation of them would be an acceptable present to English youth, and probably be received with applause.

*Analyse raisonnée des Rapports des Commissaires, chargés par le Roi de l'Examen du Magnétisme Animal. Par J. B. Bonnefoy, Membre du Collège Royal de Chirurgie de Lyon. Paris & Lyons. 8vo.*

WE have already mentioned the translation of the Report of Dr. Franklin, and other Commissioners, charged by the King of France with the Examination of the Animal Magnetism. (Crit. Rev. vol. lix. p. 181.) It was the object of our attention, as an English publication; but we must now resume the consideration. Those who reflect on the danger of opposing fashionable novelties, or destroying the source of a lucrative imposition, will soon have perceived that the detection of monsieur Mesmer must have excited the attention of his friends and confederates. We have now before us several pamphlets relating to this famous controversy, but shall only give an account of the most important ones.

The opinion of the commissioners is confirmed by the report of those of the Royal Society of Medicine. The last work which we have received we shall not particularly mention, as the principal arguments have been already considered, in the volume of our Journal referred to. We have attentively examined it, but find little to add. Both these Reports are subjected to the analysis



lysis of monf. Bonnefoy; a name, if it be not fictitious, well adapted to the part he has undertaken to defend. His *faith*, however, must rise to credulity, and his philosophy to the occult qualities of Aristotle, if he would defend Mesmer in his principal positions.

The chief argument which deserves attention is, that the methods of Mesmer and Deillon are very different; but Deillon was an assistant to the former, and frequently officiated in his master's stead, so that little dependence can be placed on this part of his work. The Reports are then more particularly considered; but they are attacked by declamation rather than reasoning; and by raising doubts with respect to other remedies instead of establishing the certainty of animal magnetism. The author's eloquence is much superior to his philosophy; in the latter, his mistakes are gross and numerous. On the whole, this is a weak defence, and therefore a real injury to the cause which he means to support.

*Doutes d'un Provincial proposés à Messieurs Les Médecins Commissaires.* 8vo. Lyons and Paris.

THIS work professes to contain the doubts of a provincial, who answers for 'nothing but his doubts.' The disguise is well put on, and supported with consistency. The cool contempt with which he speaks of medicine, and those commissioners who are physicians, the indignation which he seems to suppress, and which appears only in the most pointed sarcasms, betray a little more interest in the question than the author chuses to acknowledge.

'Ah! would to God that magnetism was the only medicine which clergymen employed with their parishioners, mothers with their daughters, fathers with their sons, relations and friends with each other. What delusion more delightful than to relieve those we love? and what reality more useful than to preserve them from a destructive art, or the assassin who practises it?'

'Gentlemen! gentlemen! if *your* science had been exposed to this public investigation, if your commissioners had been your former patients, or the disciples of Mesmer,—just Heavens! what a report would they have made.'

'You have said so much, gentlemen, of imagination, that you have infected me with the disease; and I *imagine* that one of the commissioners, appointed to determine the utility of physic, holds in his hands the horrible trumpet, and cries, Ye dead arise, and give your evidence on all physicians. Oh! gentlemen! what a terrible judgment would you undergo! What physician, at this frightful appearance, instead of concealing himself, would dare to recriminate against magnetism?'

In this way our author proceeds in his address; and we rather wonder that some enemy of the science, some favourer of quacks, does not put this well-written, animated pamphlet, into an Eng-

lish dress. The arguments are often acute and pointed, but no striking or satisfactory. The delusion is in the style; for, when we are pleased, we sometimes think we are convinced. The author divides his address into three parts; first, on what the commissioners did not choose to do; secondly, on what they have done; thirdly, on what they ought to have done.

Yet the author is warm in his praises of the individuals who practise medicine; in no profession he finds more amiable men, more true philosophers, good citizens, excellent masters, and faithful friends.

‘It has happened,’ adds he, in your science, differently from what occurs in others: there are few sciences but what are more valuable than its professors; but, by a singular contrast, there are few physicians who are not more valuable than medicine. Rousseau has said, “bring the physic without the doctor.” I should not hesitate to return, “bring the doctor, provided he leaves his medicines behind.” Thus he makes the amende honorable. Can we blame him? by no means; he has done every thing, except establishing the credit of Mesmer and magnetism.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*An impartial Sketch of the Debate in the House of Commons of Ireland, on a Motion made on Friday, August 12. 1785, by the Right Hon. Thomas Orde, Secretary to the Right Hon. Charles Manners, Duke of Rutland, Lord Lieutenant, for Leave to bring in a Bill for effectuating the Intercourse and Commerce between Great Britain and Ireland, on permanent and equitable Principles, for the mutual Benefit of both Countries. By W. Woodfall. 8vo. 3s. 6d. Robinson and Debrett.*

**M**R. W. Woodfall, editor of the Morning Chronicle, has long been celebrated for the extent of his memory, and his great abilities in reporting parliamentary debates, &c. in which he is certainly unrivalled. Every reader of those productions must therefore reap peculiar satisfaction, on finding that this extraordinary person paid a visit to the Irish capital, for the purpose of collecting and stating the sentiments of the representatives of that kingdom, relative to the proposed commercial intercourse with Great Britain, as delivered on the twelfth and fifteenth of August last. In performing this service, so acceptable to the public curiosity, he has purposely, and for good reasons, omitted to enumerate every interruption given to gentlemen while they were speaking, and has noticed such only as contributed to elucidate the argument, and explain the

the particular fact to which they alluded. He has likewise, with equal propriety, contented himself with stating on which side of the question several gentlemen spoke, whom he either heard distinctly, or who did not accompany the delivery of their opinion with any arguments or observations that were new, or more pointedly applied than they had been before by other speakers. Mr. Woodfall assures us (and from our experience of his fidelity, in numberless instances, we can rely on his assertion), that he has guarded against all national prejudice or party-colouring; and as a confirmation of the authenticity to which he has anxiously adhered, we find that he has been favoured with a number of the most satisfactory communications on the subject. For these reasons, we are persuaded that the sense of the debate, in general, is fairly and substantially conveyed in this publication. With regard to the speeches, we shall only observe, that several discover ingenuity, and others both ingenuity and force of argument. But at the same time that we derive pleasure from these efforts of Hibernian eloquence, we cannot help feeling regret at the influence of what we think a groundless opinion, on the minds of some of the most distinguished orators.

Notwithstanding all the opposition, from whatever motives it may have proceeded, which has been made to the celebrated propositions for the establishment of an indissoluble commercial treaty between Great Britain and Ireland; notwithstanding all that has been spoken in the parliament of both kingdoms, all that has been written, and all that has been thrown out in popular assemblies on the subject, this verbal, this declamatory opposition bears not the smallest resemblance to that general ferment which arose in Scotland against the Union in 1706, when almost the whole nation became outrageous; when queen Anne's ministers were not only publicly insulted, but had nearly fallen a sacrifice to the furious resentment of the populace; when the execrated articles were burnt with indignation; and an army was even raised to oppose this reprobated measure of government.—But, as an eminent historian has observed, with regard to this subject, ‘We now see it has been attended with none of the calamities that were prognosticated; that it quietly took effect, and fully answered all the purposes for which it was intended.’

The perusal of this publication will correct many mistakes that have crept into the papers, respecting what was delivered by the members on each side of the question, the most important which has been debated since the period above mentioned.

*The Speech of Sir Hercules Langrishe. 8vo. 1s. North.*

This Speech was delivered the 28th of April last, on the motion for a parliamentary reform in the Irish house of commons. It is replete with strong argument against that project, and places the abilities of sir Hercules Langrishe in a very conspicuous point of view.

*The Irish Protest to the Ministerial Manifesto contained in the Address of the British Parliament to the King. 8vo. 1s. 6d. Debrett.*

This pamphlet contains the address of the British parliament to the king, with remarks on the address, and a copy of Mr. Pitt's bill. The author treats the subject with the warmth of a political partizan; but it is only dispassionate enquiry that can ultimately guide the sentiments of both nations in respect of a treaty so important to their mutual interests.

*Letters concerning the Trade and Manufactures of Ireland. 8vo. 8vo. 2s. Stockdale.*

In these Letters sir Lucius O'Brien minutely investigates the iron trade, respecting which he differs, in the most important particulars, from lord Sheffield. According to sir Lucius, the apprehension of any rivalry from the Irish, in the iron manufacture at least, is rendered entirely groundless by local circumstances; and it may be questioned whether, with regard to other articles of trade likewise, the pernicious consequences, so much dreaded by the manufacturers of both countries, are not in a great measure chimerical. This pamphlet also contains a Letter from Mr. William Gibbons of Bristol to Sir Lucius O'Brien, Bart. and his Answer. To these are subjoined, the Resolutions of England and Ireland relative to a Commercial Intercourse between the two Kingdoms.

*Mr. Burke's Speech on the Motion made for Papers relative to the Directors, for charging the Nabob of Arcot's private Debts to Europeans, on the Revenues of the Carnatic. 8vo. 3s. Doddsley.*

This Speech is relative to a letter written by the court of directors, and altered by the board of India controul, of the 15th of October 1784, directing a certain annual reserve to be made from the revenues of the nabob of Arcot, for the liquidation of his debts to private individuals, and to the English East India company. This measure was disapproved by the court of directors, as placing credits of a private and a public nature upon the same footing, or rather giving the former a preference. It afterwards became the subject of reprehension in both houses of parliament, where a motion was made for papers that might lead to a farther enquiry. In the present speech, which was delivered on this occasion, Mr. Burke, as usual, gives full scope to his imagination. He discovers great rhetorical vehemence, and, apparently, much force of reasoning. But when his arguments are examined, they are void of

sufficient foundation. Particulars are magnified, or misrepresented; and, after all the declamation of the orator, the whole appears to be only a plausible delusion.

*An Address to the Loyal Part of the British Empire and the Friends of Monarchy throughout the Globe. By John Cruden, Esq. 8vo. No Publisher's Name or Price.*

It appears that the American loyalists in the southern provinces took refuge in Florida, under the promise of protection from the British government; but no stipulation being made in their favour at the conclusion of the war, they were ordered to quit their new settlement by the Spaniards, to whom that province was ceded. In this distressful situation they have empowered Mr. Cruden, one of their number, to negotiate a lottery, in which the prizes consist of dollars, to procure them some temporary relief. It is certainly to be regretted, that men who have an equal claim to the humanity of Britain with the other loyalists, should not be included in the provision which the legislature has allotted for the subsistence of our unfortunate transatlantic adherents. But we hope, from the generosity and justice of the nation, that real sufferers will not be long permitted to experience neglect.

*Some Observations on the Militia, with a Sketch of a Plan for the Reform of it. 8vo. 1s. Egerton.*

The plan proposed by this author for lessening the expence of the militia, relates chiefly to a reduction of the numbers called out to the annual exercise. As an inconvenience arises from the service of a whole battalion terminating at the same time, he suggests that each battalion should be divided into five equal parts, and that these subdivisions should be enrolled for different periods of service, from one to five years. He likewise proposes various other regulations respecting the militia; but some of them seem unnecessary, and others afford but little prospect of any certain advantage.

*The Oriental Chronicles of the Times. 8vo. 2s. 6d. Debrett.*

We here meet with the last change of the ministry, the election of a new parliament, and some other public incidents, related in the eastern style. The production is not void of ingenuity, but is so partial to the party which forms the opposition, that it only can be read with pleasure by themselves, and their interested adherents.

*The Claims of the British Seamen to a more equal Distribution of Prize-Money, incontestibly asserted. 8vo. 1s. More.*

It cannot be denied, that the inequality in the distribution of prize-money, in the naval service, is a grievance which ought to be remedied. This mutilated veteran, as he styles himself, strongly recommends the correction of this flagrant enormity; but it is to be feared that his utmost efforts will

prove ineffectual, without the earnest co-operation of men in power.

*History of the Westminster Election.* 4to. 10s. 6d. Debrett.

The incidents attending an election are generally of a fugitive nature; but the compiler or compilers of this miscellany are determined to rescue, if possible, the late Westminster election from oblivion. For this purpose they have preserved every occasional folly of wit, every pointed altercation, and even every caricature which was exhibited during the transaction.

*A Fragment of the History of that Illustrious Personage, John Bull, Esq.* 8vo. 2s. 6d. Bew.

This is written in imitation of the History of John Bull by Dr. Arbuthnot; and, though it possesses not the humour or delicate turn of thought, so conspicuous in that celebrated author, it is far from being destitute of merit. Under the character of Paddy, the genius of the Irish nation is likewise not unhappily described.

*Defultory Reflections on Police: with an Essay on the Means of preventing Crimes and amending Criminals.* By William Blizard, F.S.A. 8vo. 2s. Dilly.

In these Reflections, Mr. Blizard makes many judicious remarks on the police, particularly of the capital, which is universally acknowledged to be extremely defective. For remedying this great evil, he suggests several improvements; such as, laying an additional duty on low public houses, so destructive to the common people; paying more attention to the religion and morals of the inhabitants of the great hospitals; discouraging vagrants; promoting industry, &c. Much has been said of an intended plan of reformation, the necessity of which becomes every day more urgent and indispensable. In the digesting of such a plan, we hope that due attention will be paid to all the useful hints thrown out by Mr. Blizard and others on this important subject.

## D I V I N I T Y.

*Prayers and Meditations composed by Samuel Johnson, LL. D. and published from his Manuscripts, by George Strahan, M. A.* 8vo. 3s. 6d. in Boards. Cadell.

He who has been accustomed to view a stately edifice with admiration, and, after having long considered solidity and strength as characteristic of its structure, suddenly discovers in it some striking weakness, experiences a kind of mortification not unlike that lately felt by the literary world on the first appearance of the publication before us. What shall we say, however, to console our disappointment? what, but that it seems the decree of nature, that strength and weakness, solidity and want of substance must, in all created beings, submit to alliance and vicinity? where is the oak without some feeble branch,

branch, or the rock of marble without one corner crumbling into dust?—Let those who see Johnson's intellectual character to disadvantage through the medium of this book, recollect his weight and magnitude as a philologist, his profoundness and discernment as an estimator of human life and manners, his fascination as a biographer, and his lustre as a poet. Let them not forget that Achilles, with his vulnerable heel, was still the mightiest of the Greeks.

Whether the title of this publication be the author's, or the editor's, does not appear; but we cannot perceive the propriety of calling any part of its contents *meditations*. There are reflections, recollections, confessions, and prayers; which all seem insufficient to justify this part of the title. We acknowledge our curiosity to have been excited by the word *meditations*; as we thought an imagination like Johnson's, naturally vivid and glowing, when lifted up to things above by the devotion of his heart, could scarcely have failed to produce some very interesting effusions. But whilst we regret the want of what the title had made it not unreasonable to expect, we must not deny that, amidst the too frequent indications of infirmity and superstition, we have had the satisfaction of observing several amiable marks of the sincerity, affection, and humility of the author's mind. If, upon the whole, this work shall bring no new accession to the fame of the writer, it may, nevertheless, be considered as a literary curiosity; and be thought, perhaps, by some persons, to add another chapter to the science of human nature.

Mr. Strahan's Preface is well written.—If that gentleman had been at liberty to suppress the present publication, perhaps we should not now have been lamenting the weakness of his friend.

*Considerations on the Nature and Oeconomy of Beasts and Cattle; a Sermon preached at St. Leonard's, Shoreditch. By William Jones, M. A. F. R. S.* 4to. 1s. Robinson.

The enlarged and pious spirit of this learned discourse recommends it as useful and instructive, whilst the lively and ingenious manner in which it is written, make the perusal of it much more interesting and agreeable than we generally find compositions of this kind. The beginning of it is perhaps too abstracted for a mixed congregation.

Mr. Jones makes two grand divisions of the brute-creation, according to the idea suggested in the law of Moses. The moral representation of their characteristic qualities is original and spirited: our readers will not be displeased to see the passage alluded to.

The law of Moses, in the eleventh chapter of Leviticus, divides the brute-creation into two grand parties, from the fashion of their feet, and their manner of feeding; that is, from the parting of the hoof and the chewing of the cud; which pro-

perties are indications of their general characters, as wild or tame. For the dividing of the hoof and the chewing of the cud are peculiar to those cattle which are serviceable to man's life, as sheep, oxen, goats, deer, and their several kinds. These are shod by the Creator for a peaceable and inoffensive progress through life; as the Scripture exhorts us to be shod in like manner with the preparation of the gospel of peace. They live temperately upon herbage, the diet of students and saints; and after the taking of their food, chew it deliberately over again for better digestion; in which act they have all the appearance a brute can assume of pensiveness or meditation; which is metaphorically called rumination, with reference to this property of certain animals.

Such are these: but when we compare the beasts of the field and the forest, they, instead of the harmless hoof, have feet which are swift to shed blood, sharp claws to seize upon their prey, and teeth to devour it; such as lions, tygers, leopards, wolves, foxes, and smaller vermin.

Where one of the Mosaic marks is found, and the other is wanting, such creatures are of a middle nature between the wild and the tame; as the swine, the hare, and some others. Those that part the hoof afford us wholesome nourishment: those that are shod with any kind of hoof may be made useful to man; as the camel, the horse, the ass, the mule, all of which are fit to travel and carry burthens. But when the foot is divided into many parts and armed with claws, there is but small hope of the manners; such creatures being in general either murderers, or hunters, or thieves; the malefactors and felons of the brute creation: though among the wild there are all the possible gradations of ferocity, and evil temper.

Who can review the creatures of God, as they arrange themselves under the two great denominations of wild and tame, without wondering at their different dispositions and ways of life! Sheep and oxen lead a sociable as well as a peaceable life: they are formed into flocks and herds; and as they live honestly they walk openly in the day. The time of darkness is to them, as to the virtuous and sober amongst men, a time of rest. But the beast of prey goeth about in solitude: the time of darkness is to him the time of action; then he visits the folds of sheep and stalls of oxen, thirsting for their blood; as the thief and the murderer visits the habitations of men for an opportunity of robbing and destroying, under the concealment of the night. When the sun ariseth the beast of prey retires to the covert of the forest; and while the cattle are spreading themselves over a thousand hills in search of pasture, the tyrant of the desert is laying himself down in his den, to sleep off the fumes of his bloody meal. The ways of men are not less different than the ways of beasts; and here we may see them represented as in a glass; for, as the quietness of the pasture, in which the cattle spend their day, is to the howlings of a wil-



a wilderness in the night, such is the virtuous life of honest labour to the life of the thief, the oppressor, the murderer, and the midnight gamester, who live upon the losses and sufferings of other men.

The preacher next proceeds to discourse, 1st. *On the different Qualities and Properties in which Brute-Creatures excel.* 2. *On their Usefulness to the support, comfort, and convenience of Man.* The latter part of this sermon is a warm and earnest application of the subject to the purposes of moral and religious instruction. Had Mr. Jones, where he reasons from the qualities of brutes to the attributes of the Deity, carried his argument as far as it would go, his conclusions must, we think, have led him to account for the source of evil; but the compass of a sermon would not admit the extensive disquisitions which that intricate question might have made necessary.

*A Dissertation, or Discourse on Suicide, grounded on the immovable Foundation of Scriptural, rather than of Philosophical Principles.* 6d. Lackington.

This performance, written much in earnest and with good intention, is too loose and desultory to answer our idea of a dissertation. The author has not judged well in depreciating the solidity of natural arguments against the crime of suicide. Such as are drawn from revelation would lose nothing of their weight, or strength, from concessions to the merit of the former.

## P O E T R Y.

*The Female Aeronaut, a Poem. Addressed to Mrs. \* \* \* \*. Displaying a Representation of an Aerial Excursion, with a brief Description of those peculiar Sensations, which have been so recently experienced, when at a certain Point of Elevation, or above every earthly Connection. Interspersed with many ludicrous and well-known Characteristical Incidents. Dedicated to Mrs. Harriet Errington.* 4to. 1s. 6d. Swift.

We have never read any attempt at poetry so utterly destitute of metre, common sense, and even grammar. It is even destitute of the quality of which it boasts; yes, such is the licentiousness of the age, that indecency is now boasted of, and each successive editor promises to exceed his predecessors. It is, however, stupidly dull from beginning to the end. We shall select a short specimen.

‘ At nine o’clock the new process began,  
Lunardi this way, Sadler that way ran.  
In went the iron, vitriol splash’d about,  
Coats, gowns, were burnt, which made the people scout.  
Some d—n’d and swore, they would Lunardi sue,  
And for their old clothes, make him purchase new.’

*The Frolics of Fancy, a Familiar Epistle.* By Rowley Thomas. 4to. Printed at Shrewsbury for the Author.

This author’s fancy is so ‘extravagant and erring,’ that sober criticism dares not follow its eccentric vagaries.

*The*

*The Oracle concerning Babylon, and the Song of Exultation, from*  
*Isaiab, Chap. XIII. and XIV. 4to. 1s. 6d. Wilkie.*

There is no inconsiderable share of poetic spirit in these odes; but that they improve upon the unadorned sublimity, and simple grandeur of the original, is what we shall not take upon us to assert. We think they are nearly equal to Mr. Mason's Paraphrase of the fourteenth chapter of Isaiah; and somewhat inferior to Dr. Lowth's elegant Latin version of the same passage.

*Poems on Subjects sacred, moral, and entertaining. By Luke Booker.*  
*8vo. 2 Vols. 5s. Robinson.*

We have very little to say in favour of these poems, though we occasionally meet with some good lines, but never for any continuance. They abound with a strange jumble of absurd epithets, and incongruous phrases.—'Unwrapp'd his halcyon mind—pipe-arm'd—age-cold blood—sensual shrine—visual graces—corrugate each face—embronzes o'er with gold—indign desarts—pallid gloom—sympathizing harebells—cloud-brush'd mountains—firmamental worlds.'—A deer is said to have 'surface-skimming legs;' and fancy to 'unconfine her glowing faculties.' Many instances of the same kind might be selected.—In a note on one of Shakspeare's plays, by Warburton, we are told to read (i. e. if we can) for 'tis present death'—'i' th' presence 't's death,' which Edwards humorously observes, 'seems to have been penned for Cadmus, in the state of a serpent.' For what animal, the second line of our following quotation was penned, we cannot conjecture: it certainly sets human articulation at defiance.

'And though our camels, fir, were four,  
 I'm sure 't wou'd 've held as many more.'

In justice, however, to the author, we must acknowledge, that his diction is, in general, sufficiently harmonious.

*The Swindler. A Poem. 4to. 1s. The Author in the Old Baily.*

This author professes to give an alphabetical list of the most noted swindlers that infest the streets of London; with the leading traits in their characters. His pamphlet, however, contains not a word of useful information; and of wit or poetical merit it is equally destitute.

*The Strolliad: an Hudibrastic Mirror. 4to. 1s. Ridgeway.*

An abusive production against some of the theatrical performers; but so destitute of wit, humour, and poetry, that it only reflects contempt on the author.

*The Bees, the Lion, the Asses, and other Beasts, a Fable. 4to. 1s. 6d. Debrett.*

The American war, the k—g, and lord N—h, form the subject of this rhapsody, which may fairly vie for stupidity with any production of the kind.

*Jelly,*

*Jessy, or the forced Vow. A Poem. By Mr. Robinson. 1s. 6d. Debreit.*

A young lady, who has been immured in a convent against her inclination, is represented as complaining to her father of the wretchedness she endures. The subject is of such a nature as ought to rouse the tenderest feelings of the heart; but, in the dispassionate strains of this author, we meet with none of those ardent sentiments which flow from poetic enthusiasm.

*Ode to Landsdown Hill. 8vo. 2s. Randal.*

This Ode affords no brilliant display of poetic genius; and at the same time that the notes are frivolous, the two annexed letters of advice, from George lord Landsdown, 1711, to the earl of Bath, might, for any thing they contain, have been suffered to remain in oblivion.

*Poems by a Literary Society. 12mo. 1s. Becket.*

We are informed, in an advertisement, that the name of this Society is 'The Council of Parnassus.' Their plan is to meet, and criticise the verses of the members. The future productions of the Society, therefore, if it should be continued, will enable us to decide concerning their judgment, as well as their fancy. The present publication is not an unfavourable specimen.

*The Demoniad, or Pests of the Day. 4to. 2s. Forres.*

The persons delineated by this young satirist, for such he seems to be, are Mrs. Siddons, lord North, Mr. Lunardi, lord George Gordon, &c. Should the author, whose modest opinion of his own performance may perhaps recommend him to the public favour, be encouraged to proceed with a 'second part,' we shall only suggest to him, as an advice, that he would pay more attention to his rhimes.

*Urim and Thummim. A Poem. 4to. 2s. 6d. Macklew.*

An indiscriminate panegyric on Mr. Fox and his party; and, as might be expected from one who writes in the true spirit of a partizan, accompanied with a profusion of abuse on the friends of the minister.

*The Tears of the Pantheon, or the Fall of the modern Icanes. 4to. 1s. 6d. Kearsley.*

A frivolous subject, treated in a frivolous manner.

*The Loufiad: an heroic-comic Poem. Canto I. By Peter Pindar. 4to. 1s. 6d. Jarvis.*

This humorous rhapsody is founded upon an incident, affirmed by Peter Pindar to have lately happened in the royal palace. Whether Peter has invented the anecdote, to serve the present purpose, we know not; but he certainly has embellished it with a luxuriancy that evinces the richness of his imagination.

*A Mo-*

*A Monody to the Memory of Admiral Hyde Parker. By S. Whitchurch. 4to. 1s. Baldwin.*

This, like many other tributes of a similar kind, discovers more friendship than inspiration; but in general the verses flow with a smoothness correspondent to elegiacal harmony.

*The Muse of Britain, a Dramatic Ode. 1s. Becket.*

This dramatic ode is inscribed to the right hon. William Pitt, whom the bard, with the muse and chorus, calls down from the skies, to save this sinking nation. That success may attend so patriotic an effort, must be the prayer of all who wish well to their country; and in it we most heartily join.

*As You like it. A Poem. 4to. 2s. Stockdale.*

This author seems to have a natural bias to obscurity; and obscurity will probably be his fate. Indeed he is much enveloped in darkness, and little more is discernible than that he is a zealous politician.

*Messina, a Poem. 4to. 1s. Almon.*

This author attempts to describe the earthquake that ravaged Messina and Calabria, on the 5th of February, 1783. With insipid poetry, and dissonant rhimes, we are almost constantly pestered in our critical examinations; but such irregular measure, if measure it may be called, we never before observed in any adventurer of Parnassus.

## N O V E L S.

*History of the Honourable Edward Mortimer. By a Lady. 2 Vols. 12mo. 6s. Dilly.*

We have been greatly interested and entertained by this novel. The author possesses much knowledge of the human heart, and some acquaintance with fashionable manners. The story is pleasing; the strokes of satire are well introduced, and the pathos is tender without affectation. But all is not perfect; some little improbabilities in the story occasionally discover the deception, and the denouement is too much crowded to be quite intelligible. On the whole, however, these volumes are greatly superior to those which have been lately added to the circulating library, and will deserve the attention of those who owe their entertainment to such collections.

The leading character in the work is a faithful description of manners, with frequent turns of satire, which afford us more entertainment as they are least expected. We shall extract, as a specimen, the character of Dr. Cassock, from the first volume.

The vicar's chief happiness was to restore peace to the wounded heart, and chase away despair. Thinking he perceived a cloud of anxious care on the brow of his fair friends, he

he began to relate (in a ludicrous stile) a short history of himself, which he determined to publish; as when he was in town last, he left every person distracted to read the follies of their neighbours, which forced from their mind, as far as possible, any recollection of their own. His title should be, "Travels and learned Observations through every Part of the known and unknown World, in Air, on Water, and Land, by Dr. Charles Cassock, vicar of S\*\*\*\*."

First, he said, he should illustrate the ancient family of the Cassocks, of which, their numerous progeny, had been many reduced to scarce a black fringe.—Then he should endeavour to place in the strongest light, the great merit and prophetic wisdom of the learned gentleman, (subject of the following pages) who, to have his cassock durable, took care it should ever be well lined. His profound knowledge was allowed superior to any, except a few, too tedious to enumerate. Even his enemies must acknowledge his person beautiful and faultless, except a slouch in his gait, and a happy round in his shoulders. Having spent fifteen years at Brazen-Nose, he there learned to play backgammon and chess, which games were the delight of a worthy old gentleman, whom he frequently visited in that neighbourhood! and who, for these profound and learned talents only, recommend him to follow (in the literal sense of the word) his nephew, (a young lord) through all the courts in Europe. History does not mention they either of them obtained great improvement, except a passion for pictures in the tutor, which he never had money to purchase; and in the pupil, a passion for fine women, which he did purchase—to his cost! This Mentor and Telemachus, after running wild three years, without leaving one mark of their good works behind them, returned to England, on the news of the death of the old earl, whom the son immediately forgot, and likewise his sage preceptor; who paid a visit of respect to his good old uncle, where backgammon received due honours, and who rejoiced to find the travelled tutor had not forgot the beauties of his own country. To this worthy patron, he owes the vicarage of S—, and five thousand pounds, by will, as he expressed, to feed little Cassocks. But this unworthy member of society remains to this day, unblest and unblest—till he meets a woman, with good looks without beauty, sense without self-opinion, wit without pertness, and œconomy without meanness. To these little perfections he must say he has full pretensions, with a few other trifles—such as, good-temper, some youth, (for he has no susceptibility for an old woman, except he is sick) and a sufficient quantity of good liking for him:—such a woman might possibly draw this wise vicar of S— into that holy state, in which, notwithstanding, there are so many repentant sinners.

*Maria;*

*Maria; or, the Obsequies of an unfaithful Wife.* 12mo. 2s. 6d.,  
Bew.

We have often given our opinion on this poetical prose, which wants only measure to constitute verse. It is not the least of the objections to it that it soon swells into bombast, or, sermoni propior, creeps in humble prose; that without a cultivated taste, and sound judgment, it cannot be with ease and propriety sustained. This work, which seems to be founded on a modern event, is subject to both these faults; nor is the conduct of the story unexceptionable; but the lessons are salutary, and the moral just. If it preserves one falling fair-one, the author deserves a meed more splendid than a civic crown. Yet we would not advise à sage Mentor to imitate the conduct of Sophronius, and endeavour to draw a pupil, fond of gaiety and pleasure, from the glittering circle, by the charms of attraction, (we mean that of matter only) and the wonders of the planetary system. Virtue must at first be loved for its pleasing form, before it can attract by its intrinsic worth.

Some expressions in this work are faulty. We know not how 'decide' can be a crime, because it implies an absurdity; and we have not yet heard of the word 'supernal.' The 'cleft of a rock' is not the portion separated from it, but the aperture previous to the separation. These, and similar deformities, sometimes occur, and lead us to wish that the work which was penned in a 'few solitary evenings,' had been carefully examined the succeeding mornings.

*Memoirs and Adventures of a Flea.* 2 Vols. 12mo. 5s. sewed.  
Axtell.

There is some originality, humour, and good sense, in these volumes; yet they are obscured by indelicacies, perhaps inseparable from the nature of the Adventurer, but not, on that account, less disgusting. Some of these might have been avoided, and other improvements are very obvious: the author seems as yet unhackneyed in the mysteries of his profession.

*The Force of Love. A Novel. In a Series of Letters.* By John Dent. 2 Vols. 12mo. 6s. Cass.

This novel is entitled to little praise; the story and the characters are not beyond the usual personages of that most respectable mansion, a circulating library. The incidents are usually trifling, and the situations uninteresting. Mr. Cook's first reception reminds us too forcibly of Mr. O'Keef's puns; and Mrs. Jennings's story seems a poor imitation of the misfortunes of lady Harriot Ackland. We are sorry for it Mr. Dent; but really your novel deserves no better character.

#### MISCELLANEOUS.

*A Lecture on Heads, written by George Alexander Stevens, with Additions by Mr. Pillon.* 8vo. 2s. Kearley.

Humour, wit, mimicry, and satire, united, could not fail to attract attention; to produce 'solid pudding,' as well as 'empty praise,'

praise.' The want of the lecturer's talents, the want of his machinery, for, like Ulysses, he was accustomed to produce the paladium rather than to mention it, with a 'Huic date' will be severely felt. Like the ancient Spartan, or a modern queen of Hungary, who overpowered the feelings of the auditory by producing the infant sovereign, this modern Alexander gave an additional force to his satire or his wit, by the proper introduction of lively representations. In this way, we lose some of his force; by his referring to transactions almost forgotten, the poignancy of his humour palls upon the sense, and we must have recourse to our former feelings, for an imperfect recollection of our former pleasures. The additions are some of them judicious; but so much temporary matter was interwoven with the original Lecture, that, if the ornaments had been wholly taken off, the coat must in a great degree have suffered. As it is, however, we have received an hour's entertainment from it, and recommend it particularly to those who have been present at Stevens's original delivery of it.

We might have introduced our account with some remarks on this mode of satire; but this task is well performed by the author of the 'Essay on Satire,' annexed to the Lecture.

*Mr. Lunardi's Account of his Second Aerial Voyage from Liverpool, on Tuesday the 9th of August, 1785. In Two Letters to George Biggin, Esq. 8vo.*

This is a very pretty history, in choice holiday 'terms,' of rage, extacies, horrors, and disappointments. It ends in Mr. Lunardi's ascending in the balloon, and coming down unhurt. We have no reason to suspect the authenticity of the publication; but it was not necessary to rise above the clouds to have penned every word of this description.

' ——— Nunquamne reponam

Vexatus toties ?'

Juvenal.

*A Treatise on Aerostatic Machines. By John Southern. 8vo. 2s. Baldwin.*

This Treatise consists of calculations of the weight, the buoyancy, and the expansive power of balloons, with proper directions for making them. The calculations and the plates prevent us from abridging our author's advice, if we had otherwise thought the object worthy our attention. Each successive experiment adds force to our former sentiments; and we have much reason to suppose, that this childish spectacle will soon be forgotten. Philosophers may then not be ashamed to enquire into its real merits, and the methods of removing obstacles to its improvement: we fear, however, that they are too closely connected with the medium into which the balloon is to be raised, to render the invention of any use. Our author advises trying the experiment in miniature before we fill the balloon; and we must again advise adventurers to try the specific gravity of

of the air they produce, for at least one experiment has failed from this omission.

*A Treatise on Strong Beer, Ale, &c.* By T. Poole. 8vo. 2s. 6d. Debrett.

This Treatise, it seems, is the production of a butler, who, in our opinion, would have done much better had he confined himself to the business of the pantry. As a writer, his words are jumbled together in such confusion, that amidst a multiplicity of them, it is often impossible to collect any sense. We would advise him to reflect, that the proverb of the cobbler and his last is equally applicable to other professions.

*Female Monitor, or the young Maiden's best Guide in the Art of Love, Courtship, and Marriage.* 12mo. 1s. Bladon.

A collection of letters, essays, and dialogues, in prose and verse; principally addressed to the fair sex, for their choice, conduct, and behaviour, in the single and married state. The advices are plainly delivered, and, it must be acknowledged, are adapted to the meanest understanding.

*An earnest and affectionate Address to Farmers in relation to the Payment of Tythes.* 8vo. 6d. Rivington.

The design of this address is to remove the differences that subsist between the parochial clergy and their parishioners, with respect to tythes. The author's motive is highly laudable, and we heartily wish success to his endeavours.

*A Letter to a Female Friend, by Mrs. Sage, the first English Female Aerial Traveller.* 8vo. 1s. Bell.

Mrs. Sage is the adventurous lady who ascended from St. George's Fields, on the 29th of June last, with George Biggin, Esq. and, after an aerial voyage, which she describes as very pleasant, safely landed near Harrow on the Hill.

*Miscellaneous Pieces, in Prose and Verse.* 4to. 2s. Egerton.

The authoress, Mrs. Upton, acknowledges her having published these pieces to support her children, not to extend her fame. This being the case, we cannot but exempt her from criticism; and hope she will experience from the public that favour to which she is entitled by her situation and industry.

*A Narrative of Facts, supposed to throw Light on the History of the Bristol Stranger.* 1s. 6d. Gardener.

This Narrative is translated from the French, and is supposed to throw light on the history of the Bristol stranger, known by the name of the Maid of the Hay-stack. The narrative is entertaining, and the reader will be interested in the fate of the fair damsel who is the subject of it.





# T H E CRITICAL REVIEW.

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For NOVEMBER, 1785.

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*A Voyage to the Cape of Good Hope, towards the Antarctic Polar Circle, and round the World: but chiefly into the Country of the Hottentots and Caffres, from the Year 1772 to 1776. By Andrew Sparrman, M. D. Translated from the Swedish Original. With Plates. In Two Volumes. 4to. 11. 10s. in Boards. Robinson.*

THE pleasure of accompanying a sensible improving traveller is much increased when the objects which he surveys are new; when he can contemplate nature in uncommon scenes, or examine productions which have hitherto eluded the eyes of the most enterprising enquirers. The entertainment, derived from the volumes before us, arises from all these sources; for where we had acquired some previous knowledge, it was obscured by the different relations of contending travellers, and the mind hung in doubt from the marvellous nature of their stories. Those who are conversant with works of this kind, will perceive that we allude to the Histories of Kolben and de la Caille. The first author is apparently careful and exact; but credulous and unimportant: the second is more eager to contradict his predecessor than to establish the truth. In Dr. Sparrman's voyage we find fewer wonders; and, on that account only, we might suppose his representation more exact, if his fidelity were not supported by very numerous opportunities of acquiring information, and an established character of precision and intelligence. In a few inconsiderable circumstances we find him a little inaccurate; but, in general, his remarks are equally just and exact. The translator seems to have executed his task with fidelity and neatness: the objects of the plates are well chosen, and the engravings executed with care.

The objects of a traveller, like Dr. Sparrman, are the works of nature, whether in the more inanimate objects, as the general appearance of the country, or its inhabitants, considered

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in the most extensive scale. In his descriptions of the country, he appears a skilful painter: his language is forcible and strong, and his delineations distinguished by their vivid colouring and just perspective. Of the inhabitants of the country, man justly claims the pre-eminence; and we find the indolent, faithful Hottentot, the more treacherous Boshie man, and the wilder Caffre; discriminated from each other. Some peculiar animals are well described; and the indigenous plants of that district frequently mentioned by their generic and trivial names. In the Supplement of the younger Linnæus, we find many of these, but there are some others which, for some unknown reason, are not included in that work.

Dr. Sparrman was appointed tutor to the governor's children, at False Bay; but this was an office very different from the intention of his voyage, viz. to examine the natural history of this remote part of the world, and was chiefly calculated to prevent him from being suspected as a spy. In this situation, which employed a great part of his time, in circumstances not the most opulent, surrounded by difficulties, arising from the indolent disposition of the natives, and the jealousy of the European inhabitants, we wonder that he has done so much. Nothing but the ardour which has distinguished every pupil of the Linnæan school; nothing but the example of their master in equal difficulties, though less barbarous countries, could have animated their spirits, or supported their constancy. Dr. Sparrman not only examined the natural history of the neighbourhood of False Bay, but travelled, amidst a variety of dangers, from the most ferocious beasts, the most treacherous inhabitants, the most inconvenient conveyances, and the united opposition of frightful precipices, and rapid rivers, in a country where roads and bridges are unknown. The great end of this voyage is not, as has been sometimes asserted, to discover a new plant, or an unknown animal, but to survey nature in her most retired recesses, and ultimately to give an additional security to the hazards of navigation. The shipwreck of the Doddington Indiaman, and very lately of another, arose in a great degree from its not being known that the coast of Africa extended far to the east before it began to trend, in any remarkable degree, to the north; so that ships sailing from India fell in with Caffraria farther eastward than they expected; and those who were far enough to the south, still contended with the boisterous element, in these rough climates, though many harbours are to be found on the southern coast to the east of False Bay, which were disingenuously or treacherously concealed. These  
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are discoveries which make the present volumes not only very entertaining, but highly useful.

A short account also of captain Cook's voyage to the southern hemisphere, is given in the first volume. It is well known, that Dr. Sparrman accompanied this able navigator from the Cape, and returned to it. The relation is remarkable only for a few circumstances, not inserted in the English narratives; but which are not of sufficient consequence to detain us.

It may be necessary to premise, since the term may occur in the following quotations, that an *uur*, viz. an hour, when it is employed to denote a given space, means six miles; and that a *kloft* or four *uurs*, viz. twenty-four miles, is equal to one day, or the space usually travelled in twelve common hours. There is a little contradiction relating to the distance between the Cape and False Bay; in one place, it is said to be equal to eighteen, and in another to sixteen miles. There is an apparent contradiction too, which should have been prevented by the translator, where the author, in April, speaks of the preceding January as the January of the *preceding year*. It is indeed the preceding year according to the old style, still employed by the northern nations, but the same in our method of reckoning. But to return.

The country is the first object of the traveller's attention; and, as the extent of the eastern coast of Africa is a very important one, we shall select some of our traveller's observations on it.

—It is necessary to remark, that all the maps and charts of the eastern coast of Africa hitherto known, are faulty in making the extent of it to the eastward much less than it really is, and than I found it to be in my journey over land. I am likewise sensible, that many navigators have, in the course of their voyages, taken notice of the same error; and among them captain Cook, at the time when, being on his return from his first voyage round the globe into the Endeavour, he fell in with this coast unawares. Moreover, during our stay near Seacow-river, a ship was seen one evening under full sail making directly for the shore, and did not tack about till she was almost too near. I afterwards learnt at the Cape, that this was a Dutch vessel; and that from the chart she carried with her, she had not expected to come upon the coast nearly so soon, nor had she perceived it till just before she had tacked about. My host, who, while the vessel was hovering about the coast, had rode along with me to a part of the shore higher than the rest, could distinguish the ship's crew from thence; but it seems that none of them saw us, probably on account of some mist or exhalation proceeding from the land.

We shall select the following short description, as a specimen of our author's talents, in this department.

• Very late in the evening we arrived at our driver's farm, which was very pleasantly situated on the other side of Bott Rivier. This river was beset at small intervals with pretty high mountains, the peaks and ridges of which delightfully varied the scene. In the declivities of some of them caverns and grottos were seen, which certainly did not exist from the beginning, but were produced by the vicissitudes and changes to which all natural objects are subject. Even the hard and steep rocky precipices, which one would imagine to be doomed to everlasting nakedness, were, on their black walls, teeming with iron-ore, adorned with several climbing plants, the branches and tendrils of which they gratefully in return with their sharply-projecting angles, stretched out and supported. In the clefts of these declivities I observed the plants, which nature had produced on these elevated hot-beds, already in bloom, and which, in their pride, might bid defiance to all human approach. A few stones throw from this farm there was a mineral water of considerable strength, which nobody in this quarter had had the sense to make use of. The stones and rocks in several spots hereabouts contained a great deal of iron.

The spirit and animation of our author's description are the more remarkable, since his conveniencies were so few. A short account of the manner of travelling in Africa is very entertaining.

• On the morning of the 25th of July Frode from the Cape. My waggon was driven by the boer who had sold me five pair of oxen. But this I was not to have till I got to this same man's farm near Bott Rivier, which is in the way to the warm bath, whither I was going. There are no houses of entertainment established in the inland part of this country; so that every one is obliged to travel with their own horses and carriages, as well as their own provision. Our road lay through the low country over dry sand and heaths. In the middle, or the warm part of the day, like other travellers in this country, we let our oxen go to water and look out for pasturage. These animals are easily satisfied with the poor nourishment of the dry shrubs and grass, which are most common about the Cape, but the horses are under a greater difficulty to find provision sufficiently fine and nourishing. It is chiefly for this reason, that in Africa most of the beasts of burden they use are oxen; and it is, perhaps, from the same cause, that the horses here are seemingly less strong and hardy than they are in Europe.

• As soon as the cool of the evening came on, we continued our journey over Eerste Rivier to the foot of a high mountain, called Hottentot-Holland's Kloof. The environs here were  
higher

higher and less parched up than in the former part of our journey, and were besides adorned with several pleasant farms. It was already night, and as dark as pitch, when we alighted; we made a little fire, by which, after we had finished a moderate supper, we went to sleep. All the conveniencies I had for sleeping were at present, as well as during the major part of my journey, reduced to the bare ground for a bed, a saddle for my pillow, and a great coat to cover me from the cold of the night; for a place to lie in we looked out for the side of some bush, which seemed most likely to shelter us from the south-east, or any other wind that might chance to blow at that time. When it rained, we lay in the tilt-waggon itself. Here, on account of our baggage, we were still worse off. The best place I could find for myself was my chest, though even that had a round top; Mr. Immelman, being slender and less than me, was able, though not without great difficulty, to squeeze himself in between my chest and the body of the waggon, where he lay on several bundles of paper: he had, however, no reason to boast of a much easier bed. Sometimes we made our bed under the waggon, where, being under cover, we were somewhat sheltered indeed from the rain and the dew; but on the other hand, had rather too near, and not quite so agreeable neighbours in our oxen, which were tied up to the wheels and poles, and also to the rails of the waggon, and were so obstreperous, that we could only venture to creep among the gentlest of them. These companions of ours were moreover very restless, when any wild beasts were near the spot. Again, when we had an opportunity of taking a night's lodging at a peasant's house, we were for the most part rather worse lodged. In most places the house consisted of two rooms only, with the floor of earth or loam. The interior one of these was used for a bed-chamber for the boor himself, with his wife and children. The outer one composed the kitchen, in a corner of which they spread a mat for us on the floor; and in this generally consisted all the conveniencies the good folks could afford us. As for the rest we were obliged to make our beds of our saddles and great coats, together with a coverlet we brought with us. The Hottentots of either sex, young and old, who were in the boor's service, always chose to sleep in the chimney. This mostly took up a whole gabel of the house, and at the same time had no other hearth than the floor, on which consequently we all lay pigging together. An host of fleas and other inconveniencies, to which we were by this means subjected, made us frequently rather chuse to sleep in the open air; in case the coldness of the air, high winds and rainy weather, did not make it more disagreeable to us. I thought the best way of furnishing my readers with a general idea of the manner in which we were obliged to pass most of our nights during our expedition, would be to give them an account of my first night's lodging.'

In this way our author proceeded to the warm baths, which contain iron, suspended by fixed air, with perhaps an earthy salt of the vitriolic acid and lime. The water was quite hot, without scalding; but it produced deliquium in about ten minutes. Probably its heat was about  $105^{\circ}$  of Fahrenheit.

The land, by the colonists, is chiefly distinguished into two kinds, the *carrow* and the *four* fields; and, in this narrative, we frequently find the country described only by these terms. The carrows are quite dry, parched, and bare of grass. The earth, in this part of Africa, generally dry, and frequently unadorned with the lively verdure of vegetables in the carrows, looks unusually naked, and is full of clefts and chinks. They are also generally surrounded by high cold mountains of granite, seemingly rich in iron ore. Here the sun scorches the traveller with its reflected rays; and the relief from rain is scarcely a less evil than the burning sun; for, instead of falling in refreshing showers, it deluges in vast sheets of water, seldom unaccompanied by bursts of thunder. But this gives a temporary verdure to these dreary spots, and, as usual, order rises out of confusion. These storms furnish in the winter, the most fruitful season in this desert spot, a temporary and precarious sustenance for the cattle, who, at other times, browse on the shrubs and bushes, or seek for the reeds in the neighbouring rivers.

The *four fields* lie higher and cooler than the shore: they are generally covered with a coarse grass, as they are frequently sprinkled by gentle rain; but the sheep, fed in them, gnaw bones, harnesses, or, when shut up together, even each other's horns. This appetite, which seems to point out an acid in the stomach, is the occasion of the term. All land, not similar to the carrow and four fields, are denominated sweet. The four fields yield less milk, but more, and better butter, than the sweet. Sheep are fed best in the carrows, next in the sweet fields, and least profitably in the four ones.

If we examine the whole country, in its vast extent, we find a wildness, arising from craggy rocks of an amazing height, separated by considerable plains, and sometimes by impassible woods. This angle of the old world seems the part of a vast continent, where we trace no vestiges of a former sea, whose mountains are not composed of marine productions, but consist of that primæval stone, whose existence is anterior to a deluge; or whose texture is so firm, as to be incapable of any admixture with the contents of its destructive waters. Yet these hills seem to be yielding to the continued action of a boisterous element; and, instead of rising from the sea, the  
land

land at the Cape is rather falling into it. We shall conclude this account of the country, by a meteorological history of the weather, during the summer months of this southern hemisphere.

‘ During the first half of May the thermometer kept fluctuating between 53 and 63 degrees; and during the latter half, between 50 and 58, excepting on the 27th of this month, when it was at the lowest, or 49½, although the day was clear and the sun shone. The rainy days in this month were the 11th, 12th, 15th, 16th, 30th; and among these the three first named were the worst, and accompanied with tempestuous north-west winds; so that when I passed Zout Rivier on the 11th, the water was no higher than my horse's knees; but when I repassed it on the 15th, the water had risen so high, in consequence of the rain and tide, as to reach up to my saddle.

‘ In the month of June the thermometer was between 54 and 60. There was a fall either of rain or snow on the 1st, 2d, 3d, 4th, 14th, 27th, and so on to the 31st inclusively. Besides these, there were a few other cloudy days, attended with a high wind; but the remainder resembled our fine summer days in Sweden. On the 3d, it rained very violently, when it happened that a quantity of water which, in the preceding days, had been collected on the mountain, burst its way down to the town, and filled the canals there, at the same time overflowing some of the streets; so that for several minutes, it rose to the height of two or three feet against the houses. It likewise washed away a small wall belonging to a stone house, and carried it under the building, at the same time rushing into divers cellars.’

‘ In July, by reason of some intervening affairs that hindered me, I observed the state of the weather only till the 19th; during that time, the thermometer kept between 54 and 59 degrees. The rainy days were the 6th, 7th, 8th, 11th, 12th; clouds without rain on the 3d, 9th, 10th, 13th, and 14th.’

There are some subsequent observations respecting the weather; but, as this is the most connected account, and the instrument by which it was observed was afterwards lost, we have the greatest dependence on what we have selected.

If we advance to the animated inhabitants of this district, we shall find many curious remarks, and entertaining relations. Africa is the native dominion of the lion; and, in its deserts, he reigns with an uncontrolled tyranny. It is infested by the leopard, the tyger, the more subtle hyæna, and the devouring wolf. Where man, the more artful despot, has extended his dominions, these native ravagers gradually disappear, and retire to thick woods, or inaccessible caves. Yet these destructive enemies are not wholly useless: the vegetable world would be devoured, and the earth become one vast fruitless desert, if the herbivorous animals, the destined food of man,

increased without limits, where man had not settled. The lion and the tyger restore the equilibrium, by the destruction of the milder animals; but these, again, will not eat bones, and seldom carcases. The wolf and the hyæna then succeed; and what escapes them is devoured by different insects; so that successive crops are preserved on the earth, and the air kept free from a poisonous exhalation.—Such is the wisdom of Providence, to produce the best effects from apparently the most fatal causes! and so blind is man, to doubt of its mercy and goodness, because he sees through a glass darkly, because he perceives but one link of that vast chain, which extends from earth to heaven!

The tyger-wolf, the spotted hyæna of Mr. Pennant (*History of Quadrupeds*, N° 149, page 250), is a singular beast, and very little known.

The night, or the dusk of the evening only, is the time in which these animals seek their prey, after which they are used to roam about both separately and in flocks. But one of the most unfortunate properties of this creature is, that it cannot keep its own counsel. The language of it cannot easily be taken down upon paper; however, with a view to make this species of wolf better known than it has been hitherto, I shall observe, that it is by means of a sound something like the following, *auaue*, and sometimes *ooao*, yelled out with a tone of despair, (at the interval of some minutes between each howl,) that nature obliges this, the most voracious animal in all Africa, to discover itself, just as it does the most venomous of all the American serpents, by the rattle in its tail, itself to warn every one to avoid its mortal bite. This same rattle snake would seem, in consequence of thus betraying its own designs, and of its great inactivity, (to be as it were nature's step-child,) if, according to many credible accounts, it had not the wonderful property of charming its prey by fixing its eye upon it. The like is affirmed also of the tiger-wolf. This creature it is true, is obliged to give information against itself; but on the other hand, is actually possessed of the peculiar gift of being enabled, in some measure, to imitate the cries of other animals; by which means this arch-deceiver is sometimes lucky enough to beguile and attract calves, foals, lambs, and other animals. As to the howlings of this creature, they are, in fact, as much the natural consequences of hunger, as gaping is of a disposition to sleep; and as the flowing of the saliva, or the water coming into the mouth, is of the sight of some delicacy, which excites the appetite. There must, indeed, be some physical cause for this. The very hollowness of the sound, or some other quality of it which I cannot well describe, induces me to conjecture, that it proceeds from the emptiness of the stomach. In the mean while,



while, that a disposition to this yelling is absolutely implanted in the animal by nature, I am apt to conclude from the instance of a young tiger-wolf that I saw at the Cape, which, though it had been brought up tame from a whelp by a Chinese resident there, and was then chained up, was said nevertheless to be silent in the day time, but very frequently in the night (being then probably hungry) was heard to emit the yelling noise peculiar to its kind.

This power of imitating other voices was known to the ancients, though generally disbelieved by the less credulous, and sometimes sceptical moderns. We are glad to find it supported by our author's authority; and those who examine Mr. Pennant's article, which we have purposely referred to, will see also the foundation of another opinion, that the hyæna was able to change its sex.

Among the quadrupeds of this southern promontory, we find too an apparently insignificant animal, but one capable of destroying the systems of the philosopher, and the theories of the speculatist, viz the viverra putorius. This is an animal of North America, and not to be found, as Buffon has positively asserted, in the southern parts of the old world. He has asserted it, not from examination, but because he would allow no animals to America, which could not be supposed to migrate through the strait between the two continents eastward of Siberia. This is an additional argument to those which we lately produced, in our review of Mr. Pennant's 'Arctic Zoology,' respecting the improbability of the new world being peopled from the old. We sincerely wish, with our author, that Mr. Buffon, and we may add other naturalists, would be contented with the contemplation of nature, 'which is never without its use, without endeavouring to lay down universal laws for her.'

We must pursue this very entertaining and useful narrative in another article.

*Medical Sketches. Part I. By Richard Pew, Member of the Royal Society at Edinburgh. 8vo. 2s. 6d. Bew.*

THIS little volume is to be enlarged by successive publications, under the same title; and we shall follow, with pleasure, the improving hints of a young, but active mind. If, in the first part, we perceive much theory; and too extensive quotations, we hope, in the succeeding ones, to distinguish that careful sound observation, which can alone illustrate the natural history of the body in a morbid state. The Sketch

sketch before us is not deficient in this respect; but those which succeed may be more abundantly supplied with it.

The first subject is epilepsy, of which the remote causes, assigned by Dr. Pew, are perhaps too numerous, and a little too redundant. 'Inequality of the bones of the head,' and preternatural tuberosities,' are the same in their effects. Of this effect from 'inflammation,' we have no evidence in fact; and 'acrimony' is a vague idea, and requires more explanation; in reality it must be reduced to something else, before we can acknowledge it as a cause of epilepsy. The proximate cause of the disease is more exact. It is founded on the nervous pathology of Dr. Cullen, and is not very different from his opinion. To this, some cases which occurred to the author, and others compiled from different observers, are added. The subject is concluded by farther observations on sensibility and irritability, which are very ingenious.

On the subject of fever, he endeavours to oppose the opinion of the periodical revolution of the disease, depending on the diurnal one of the constitution, because intermittents occur at every different hour. But this is not quite exact; for their general tendency is fixed, and they are only changed in consequence of some irregularity in diet, or some effect of medicine. We see the regular exacerbation of remittents and continued fevers, still more distinctly and accurately. We allow that fevers, instead of anticipating or postponing paroxysms, have sometimes a shorter interval; but we have frequently seen the former, when on examination it appeared more strictly an anticipating paroxysm than our author suspects; for it has been brought on by irregularity in diet. Besides, the greater number of instances establish the general rule, and that is clearly in favour of such paroxysms, independent of irregularity. We refer our author only to the changes from a remittent to a continued fever.

In the proximate cause of fever, Dr. Pew supposes a stimulating cause, acting ultimately on the brain, and the shivering to be the effort of nature to preserve so essential an organ. We cannot enlarge on this subject, but shall only remark, on the one hand, that the very peculiar nature of febrile debility has occasioned great errors in those who have opposed the Cullenian doctrine; and on the other, that perhaps it would be materially assisted, as a cause of fever, by its being supposed owing to a morbid matter actually present. The arguments in support of the opinion of our author are acute; but we think he is less successful in his attempt to show, that the double tertians may be styled an eighteen or thirty-hour inter-

termittent. This dispute must ultimately depend on that concerning the general regularity of febrile accession.

On the subject of apoplexy, Dr. Pew thinks it must depend sometimes on the essential cause of fever, because its recurrence is, at some periods, so frequent, as to appear almost like an epidemic. But, in a large practice, every chronic disease will appear in the same way. Somewhat may be owing to accident, and something to the state of weather: an humoral asthma among old people is almost epidemic in cold and moist air, and apoplexy very frequent in hot weather, entirely independent of fever; so that the frequent occurrence of any disease at a particular period, is not enough to establish it as a febrile epidemic.

Our author concludes with an examination of Dr. Brown's system. His account of it is clear, and we believe exact. His arguments against it are shrewd and humorous.—We shall not enlarge on this subject, as we find the Brunonians are equally ignorant of the operations of nature, and the effect of medicines. Nothing but disgrace can be gained even from victory.

*Richardi Relban, A. M. Collegii Regalis Capellani, Flora Cantabrigiensis, exhibens Plantas Agro Cantabrigiensis indigenas, secundum Systema Sexuale digestas. 8vo. 10s. 6d. White.*

WE shall select an account of this work, in the words of the diligent and attentive author.

'The very great number of plants, indigenous to this country, is sufficiently known from the catalogue of Ray, and those of our very respectable botanical professors. I had not, therefore, the confidence to suppose, when I engaged in this undertaking, that I could find new species, except in the class Cryptogamia: a few, however, and those rather scarce, I have described. But it must be allowed, that the stations of some of the plants, marked in this work, and not mentioned in the catalogue of our professor, together with various observations, were very obligingly communicated by him.

'The works of Linnæus have furnished the essential and requisite characters: the descriptions and distinctions are added from the best authors, for the sake of those bonatists who had not access to the works themselves: I have paid great attention, and not without success, in searching for the cryptogamic plants, and have added, with little hesitation, my own observations, fully satisfied if I shall have rendered the study of botany more easy.'

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We are sorry to observe that this account is unusually partial; since Mr. Relhan has not remarked that he has, with great pains, selected the descriptions from a great variety of the most valuable modern authors, and added plates of the rarest plants. This unusual partiality, for we are generally promised more than the author performs, has induced us to add a little to his account, and to supply what he has modestly concealed. Among other works, of the first note and highest authority, we find the celebrated Flora Rossica of Mr. Pallas, Schœffer's Plates, Scopoli's Flora, Weber's Specilegium, Wiegel's Flora and Observations, and Weis's Cryptogamic Plants of Göttingen. In short, we recollect no modern work of credit which Mr. Relhan does not appear to have consulted. Mr. Curtia and Mr. Hudson seem to have been particularly attended to.

Among the more remarkable plants, we may mention the mountain stone-parsley, the *athamanta libanotis* Linnæi, which has not hitherto been considered as an English plant, but was discovered by our author in 1783. This plant is represented in an annexed plate. The new flag next engraved, is the lichen *muscorum*, the moss lichen: it is not included in Linnæus' system. We shall select the description from Weber.

'Crusta parum coherens, farinosa, Byssio incanæ Lin. omnino similis, colore pariter varians cinereo, aut ex cinereo virescenti. Tubercula in siccioribus interdum planiuscula, alias convexa, nitentia, atra, copiosa, magna, ætate sæpius turbinata. Weber.'

There is another species of lichen, discovered by our author, of which a plate is added: it is styled the subimbricated lichen.

Crusta orbicularis, crassa, margine subimbricato. Diameter 1-4 uncialis. *Scutellæ* innumeræ.

The next species of lichen represented in a plate, and first discovered by Mr. Relhan, in England, is the lichen *lentigerus*, or white lichen.

*Scutellæ* juniores perexiguæ, concavæ, postea convexæ, tandem tuberculis similes.

This is a sufficient specimen of our author's attention; and we have confined ourselves to the plates, to give in the shortest compass the most information. The other plates represent the *cineraria alpina* of Linnæus, the *anemone pulsatilla*, and the *thesium linophyllum*. They are all executed with accuracy rather than elegance, and serve to instruct more than they will amuse. On the whole, we think this a very respectable and useful work.

*An Essay on Agriculture, with a View to inform Gentlemen of Landed Property, whether their Estates are managed to the greatest Advantage. By Thomas Stone, 8vo. 6s. in Boards. Baldwin.*

THE simple candour, and plain good sense, which seem to have dictated the contents of these pages, must render them highly estimable to gentlemen of landed property, for whose use the volume was written. The great object is to inform them to what points their attention is to be directed, in leasing their estates, or in trusting, more generally, their concerns. This leads our author into many miscellaneous considerations relating to husbandry; and his remarks, though seldom very new, are commonly just. What we mean by *new* is, that no particular plan is recommended, which had not been before practised; but this is less the design of the author, than to apply what is already known to the use of those for whom the Essay is designed. We read, with particular pleasure, his observations on the breed of cattle, and on the improving stock of horses; for he does not push his opinions precipitately, with the zeal of a reformer, but recommends with the calm discretion of an experienced observer. The shape, the form of animals, must be, in a great degree, connected with their general health; and that again must influence the time required to fatten them, and their state when fat. The observations on husbandry are calculated to preserve the estate in an improving condition, by accurately ascertaining the mutual claims and interests of the landlord and tenant. In this way, the rent is only the annual price paid for the use of the land; it is not a deduction from the real value, which it must be, when at the end of a term the estate is left in an impoverished condition.

There is no set of men, says our author, I have a higher esteem for than farmers; but I must confess, that no set of men know better how to make a bargain for their own advantage. A steward ought to be careful how he allows the custom of any country, for there is a good, and a bad one every where. For instance, where a farmer is allowed to take only two crops and a fallow; and after fallow, turnips and barley, which is generally esteemed good husbandry, he can manage his farm so, that at the end of a term he will have sowed all his land with a successive crop; or having taken two crops, the whole will be to fallow by the incoming tenant in his first year, which will be an insuperable objection against any man's hiring it. Indeed the like advantages may be taken throughout the whole of a lease loosely and injudiciously made. And

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was the case to be litigated,' in which a tenant had taken two crops and left all his land to be fallowed, it might be determined in the tenant's favour, he having only taken two crops to a fallow, during his term, according to agreement: therefore a man, who is a good judge of the properties of land, and its condition, will frame covenants suitable to each case, in order to remedy such an evil. For instance, a farmer should be bound not to crop more than a certain proportion of his arable land with the same kind of grain in any year of the term; not to sow a second or successive crop upon more than a certain proportion thereof every year; after which he should be constrained to fallow, manure, and sow turnips or coleseed, and to lay the same down with artificial or natural grasses for such a limited time, as should be approved.

'In some cases it might be adviseable for a farmer to covenant to lay a proportion of his farm down for perpetual pasture at the commencement of the term, and to lay other parts down at stipulated times during the lease. However it is a landlord's business to improve the value of his estate, not only at the end of the term, but during the occupation; yet the great view ought to be directed to the end of the term, that the value of the land may not be reduced, but improved, and made desirable for a tenant to continue thereon, or others to take it.'

We have selected this passage, as an instance of the plainness and simplicity of our author: we have selected it too, as we trust it will recommend his performance, and perhaps himself, to those most interested in similar concerns.

*La Grace et la Nature, Poème. 8vo. 5s. Longman.*

**T**HIS poem is adorned with a new title, and extended by the addition of ten cantos. Its former title '*La Louange*,' was a term equally equivocal with those which are now prefixed to it. In fact, this poem is of the religious kind, chiefly in the language of Scripture, an extended commentary on the 148th Psalm, with numerous annotations. After much difficulty, we have reached the end; for the style is frequently flat and prosaic, the lines sometimes inharmonious: we can praise little but the author's design. 'The work, says Mons. de la Fléchère, is not polemic; it treats of no object of controversy; it unites moral philosophy with the principal tenets of the Gospel, and consequently every Christian sect will find in it the principal truths which they admit: truths proper to conduct us from faith, to the practice of every Christian virtue.'

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Yet somewhat may be adduced to lessen the censure which we have passed. Religious poetry, as we have often observed, sinks, in the copy, greatly below the original; the Muse too walks in fetters, and the greatest praise we can bestow on the best poets, on such subjects, is, that she moves with apparent ease, and supports her chains with grace. They are, however, still chains which keep her on the ground, and check her sublimest flights.—In this volume, some miscellaneous subjects are also introduced.

If the work has any merit, it is an exact conformity with holy scripture: those who have read the sacred writings with attention will perceive it; for the sake of others, to whom they are unknown, different passages are added in the margin. We readily allow, that this may be an apology for the religion of the work, but not for its poetical imagery. Even Milton's genius was blinded by the brilliancy of the inspired penman; and, when on holy ground, the sublimest poet sunk to the humblest and most imperfect copyist.—On the whole, we think that 'the work breathes, in every part, Christian piety, faith, and charity.'

Prefixed to the poem is a 'Discourse on Evangelical Mysticism, and the Use made of it in the Work.' We were pleased with the title, because various passages in the poem seemed to border on mystery. The author properly began to define 'mysticism,' (we must be allowed this word, for no other seems adequate to the author's intention.) 'Reasonable mysticism, says he, as we find it in many excellent works, both ancient and modern, is a slight veil which covers the nakedness of truth, so as to render her more amiable, to excite the attention of those who seek her, to augment the pleasure of those who discover her, and to conceal her from the sight of her enemies.' These veils are, we find, both pleasant and convenient; but, in this sense, mysticism is only a hard word for a metaphor, and a learned term for allegory: we can assure our readers that *monf. de la Fléchère* means no more.

We shall select, as a specimen, some of the most poetical lines of this poem. They are part of an episode entitled 'the Peace of Paris,' which was printed, under that title, in a separate form: it is but loosely and inartificially connected with the poem before us. The lines we have transcribed are part of a speech by the king of France.

“ Contemplez ce combat, où pleins de nos projets,  
De Grasse, Hood et Rodney, conduisent nos sujets,  
D'un tonnerre infernal les traits les plus funestes,  
De leurs corps emportés ne laissent que des restes,

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lets on the stretch in doing the one than the other. Besides, composing a Dictionary requires books and a desk. You can make a poem walking in the fields, or lying in bed."—Dr. Blacklock spoke of scepticism in morals and religion, with apparent uneasiness, as if he wished for more certainty. Dr. Johnson, who had thought it all over, and whose vigorous understanding was fortified by much experience, thus encouraged the blind bard to apply to higher speculations, what we all willingly submit to in common life. In short, he gave him more familiarly the able and fair reasoning of Butler's Analogy: "Why, sir, the greatest concern we have in this world, the choice of our profession, must be determined without demonstrative reasoning. Human life is not yet so well known, as that we can have it. And take the case of a man who is ill, I call two physicians: they differ in opinion. I am not to lie down, and die between them: I must do something."—The conversation then turned on atheism; on that horrible book *Système de la Nature*; and on the supposition of an eternal necessity, without design, without a governing mind.—Johnson. "If it were so, why has it ceased? Why don't we see men thus produced around us now? Why, at least, does it not keep pace, in some measure, with the progress of time? If it stops because there is now no need of it, then it is plain there is, and ever has been, an all-powerful intelligence. But stay! (said he, with one of his satyric laughs.) Ha! ha! ha! I shall suppose Scotchmen made necessarily, and Englishmen by choice."

Mr. Boswell remarks that, at St. Andrew's, the professors said but little: indeed we commend them, for that little was not always well received. A striking contrast to that distant respect, was the unconstrained freedom of the officers at Fort George. They delivered their sentiments with that liberality which becomes men, and with an intrepidity suitable to their profession. With them, Dr. Johnson was received as a man of judgment and learning; but he was not addressed with abject flattery, or approached with the distant reverence of a *Delai Lama*. Take a specimen.

"Sir Eyre (Coote) had come from the East Indies by land, through the deserts of Arabia. He told us the Arabs could live five days without victuals, and subsist for three weeks on nothing else but the blood of their camels, who could lose so much of it as would suffice for that time, without being exhausted. He highly praised the virtue of the Arabs; their fidelity if they undertook to conduct any person, and said, they would sacrifice their lives rather than let him be robbed. Dr. Johnson, who is always for maintaining the superiority of civilized over uncivilized men, said, "Why, sir, I can see no superior virtue in this. A sergeant and twelve men, who are my guard, will die, rather than that I shall be robbed."—Colonel Pennington, of the 37th regiment, took up the argument with a good deal of



*The Journal of a Tour to the Hebrides, with Samuel Johnson, LL. D. By James Boswell, Esq. 8vo. 6s. Dilly.*

IT is not easy to distinguish the different feelings and sentiments, with which we read the 'memorabilia' before us. The original dictator is nearer to Socrates than his reporter to Xenophon; and, instead of a calm pleasing light, which generally illuminates every intricate question, we successively pass from the most illiberal sarcasms, and the most trifling vanity, to judicious remarks, and the most interesting conversations. 'There are often, too, so many words to so little matter,' that we have more than once laid the book down in despair. 'You may read half an hour, without knowing what you have been reading:' yet parts of the volume have highly pleased us. We 'know not that Johnson has said any thing absolutely new; but he said a great deal wonderfully well.' Perhaps there has not occurred a fairer object of criticism than this Journal. The author deserves all our attention; the different parts of it are of very dissimilar merit; and Dr. Johnson and his 'humble bark' are not averse to such discussions. We will 'keep up the shuttlecock,' by striking it 'at both ends,' without the assistance of Mr. Boswell, to whom it may be slightly hinted, that *we* have never permitted friends to review each other's works\*.

We need not inform our readers, that this volume contains the different events, and many of the conversations which occurred in Johnson's Tour. We receive a lively, and often a pleasant account both of men and their opinions: one striking feature we cannot sufficiently wonder at, viz. the great attention and respect, sometimes perhaps servility, with which Johnson was treated. It is with other feelings that we contemplate the returns which this literary despot made. Contradiction was not uncommon even to the plainest or the most obvious remarks; and sometimes the most illiberal reflections, and the most unjustifiable sarcasms, supplied its place. We will select a little conversation with the very amiable and respectable Dr. Blacklock, the conclusion of which is so highly illiberal as to excite the greatest disgust.

'Sir William Forbes came to breakfast, and brought with him Dr. Blacklock, whom he introduced to Dr. Johnson, who received him with a most humane complacency, "Dear Dr. Blacklock, I am glad to see you!"—Blacklock seemed to be much surprised, when Dr. Johnson said, "it was easier to him to write poetry than to compose his Dictionary. His mind was

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\* See page 338.

to be found there."—Monboddo. "Yet no character is described."—Johnson. "No; they all develope themselves, Agamemnon is always a gentleman-like character; he has always βασιλικὸν τι. That the ancients held so, is plain from this; that Euripides, in his Hecuba, makes him the person to interpose."—Monboddo. "The history of manners is the most valuable. I never set a high value on any other history."—Johnson. Nor I; and therefore I esteem biography, as giving us what comes near to ourselves, what we can turn to use."—Boswell. But in the course of general history, we find manners. In wars, we see the dispositions of people, their degrees of humanity, and other particulars.—Johnson. "Yes; but then you must take all the facts to get this: and it is but a little you get."—Monboddo. "And it is that little which makes history valuable."—Bravo! thought I; they agree like two brothers.—Monboddo. "I am sorry, Dr. Johnson, you was not longer at Edinburgh, to receive the homage of our men of learning."—Johnson. "My lord, I received great respect and great kindness."—Boswell, "He goes back to Edinburgh after our tour."—We talked of the decrease of learning in Scotland, and of the "Muses Welcome."—Johnson. "Learning is much decreased in England in my remembrance."—Monboddo. "You, sir, have lived to see its decrease in England, I its extinction in Scotland."

' Monboddo. "He, (Warburton) is a great man."—Johnson. "Yes; he has great knowledge—great power of mind. Hardly any man brings greater variety of learning to bear upon his point."—Monboddo. "He is one of the greatest lights of your church."—Johnson. "Why? we are not so sure of his being very friendly to us. He blazes, if you will, but that is not always the steadiest light. Lowth is another bishop who has risen by his learning."

It is not without humour that Johnson praising a young Highland chief for many advantages purely natural, adds, in allusion to Monboddo's system, 'if any man has a tail it is Col.'

Indeed, though we are occasionally disgusted by the circumstances before mentioned, we are frequently entertained, often instructed, and almost always interested.

The peculiarities of Johnson, those little drawbacks; which bring literary eminence nearer to the common rank, are generally mentioned. We delight in them, because they are apologies for ourselves, in a degree, greater in proportion as we rank below the 'rover through the Hebrides.' Johnson's bigotry deserves a severer reprehension: he would not hear Robertson preach, because he would not countenance a Presbyterian assembly; though he would have heard him preach from a tree. This consistent reasoner, in his subsequent Tour,

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at one time refused to attend divine service in a house, and at another, assisted in it. His superstitious reverence of consecrated ground, the constitutional disease of a weak mind, we wonder at, and his terror at the sight of human bones excites our pity. His resolution, though considerable, seems not to have been strengthened by regular and steady exercise.

He gave a Highland girl a book, and his choice has excited much attention; but we find the present dictated by necessity, rather than preference. It was Cocker's Arithmetic. He defended the choice of this travelling companion, as he did all his peculiarities. "Why sir, said he, if you are to have but one book with you upon a journey, let it be a *book of science*. When you have read through a book of entertainment, you know it, and it can do no more for you; but a *book of science* is inexhaustible." We smiled at the dignified appellation of this honest man's useful elementary performance; but if one who possessed the Herculean form, the loud tone, the sagacious vibration of Johnson, had replied, "Sir, if you take a book of science, let it be an important one: if you had not known arithmetic before, you could not have learned it in this expedition, to any purpose," might it not have had as great an effect as many of the speeches here recorded?

Sometimes the most trifling conversations are preserved with a care which should only have distinguished useful and ingenious ones." Johnson's defence, in the following passage, may be pronounced the very dregs of wit, which retain little of the race of the wine, but are either vapid or sour. We shall, however, add Goldsmith's observation, which is highly characteristic, and may make amends for the lees of the Rambler.

"Dr. Johnson and I had each an excellent bed-room. We had a dispute which of us had the best curtains. His were rather the best, being of linen; but I insisted that my bed had the best posts, which was undeniable. "Well, said he; if you have the best posts, we will have you tied to them, and whipped."—I mention this slight circumstance, only to shew how ready he is, even in mere trifles, to get the better of his antagonist, by placing him in a ludicrous view. I have known him sometimes use the same art, when hard pressed, in serious disputation. Goldsmith, I remember, to retaliate for many a severe defeat which he has suffered from him, applied to him a very lively saying in one of Cibber's comedies, which puts this part of his character in a strong light.—"There is no arguing with Johnson; for, if his pistol misses fire, he knocks you down with the butt-end of it."

It is not always that Johnson is ill-humoured. When he met the modern representative of a Highland chief, who com-

plained,

plained, that if he should preserve arms for his dependants they would rust; we may allow him to add, with a generous indignation, 'Sir, the arms of your ancestors did not rust.' And, in general, we can excuse him, when he corrects forward folly, or petulant ignorance. Of more than one, he speaks with high respect: of Shaw and Macqueen with commendation; and, though we sometimes perceive no great eagerness to admire Scottish literature, yet it is not often that he shuts his eyes on merit, or his ears to real learning. His account of books, and of men, are tinged with prejudices, with party-spirit, and sometimes, perhaps, with the gloom of the moment. We cannot always forgive him in this situation; for the authority of Johnson will fix a wound that is not easily healed. He still persists to call Swift shallow, and Pennant superficial. In the former assertion, he is evidently mistaken; and in the latter, no less so, when that gentleman does not step from his proper path. He may be a superficial antiquary; but he is an enlightened and correct naturalist. He objects against Solander's having called himself a Swedish Laplander. If he had been conversant with northern appellations, he would have easily understood the language; but it must have been otherwise obvious that S. was born in Lapland, of Swedish parents, in that part of the country colonized by Swedes, and distinguished by that name. There are many such errors, which Mr. Boswell should 'have wiped up, and said no more about them.'

It may be expected that the subject of Fingal will be here again examined: we insert the following as, in our opinion, satisfactory evidence.

'I took Fingal down to the parlour in the morning, and tried a test proposed by Mr. Roderick M'Leod, son to Ulinish. Mr. M'Queen had said he had some of the poem in the original. I desired him to mention any passage in the printed book, of which he could repeat the original. He pointed out one in page 50, of the quarto edition, and read the Erse, while Mr. Roderick M'Leod and I looked on the English;—and Mr. M'Leod said, that it was pretty like what Mr. M'Queen had recited. But when Mr. M'Queen read a description of Cuchullin's sword in Erse, together with a translation of it in English verse, by sir James Foulis, Mr. M'Leod said, that was much liker than Mr M'Pherson's translation of the former passage. Mr. M'Queen then repeated in Erse a description of one of the horses in Cuchullin's car. Mr. M'Leod said, Mr. M'Pherson's English was nothing like it.'

We have had occasion already to observe that, though undoubtedly some Erse poems remain, on which M'Pherson founded

founded his reputed translations, yet the present form, the images, and the descriptions, are very different from the boasted originals.

As it was owing to Johnson's recommendation, that the relation of the escape of *the grandson of James the Second* was collected, we ought to own our obligations to him, for having rescued this part of our history from the uncertain, perishable state of oral tradition. It is well related, and seemingly authentic; but why did the reporter attempt to defend his periphrastic appellation?

Johnson's Latin poetry we have formerly had occasion to mention. In this Journal two odes are preserved, and some smaller pieces. We were surprised to find the translation of the inscription 'Three Poets in Three distant Ages born,' so defective. We will subjoin it.

"Quos laudet vates Graius Romanus et Anglus  
Tres tria temporibus secla dedere suis.  
Sublime ingenium Graius; Romanus *labe*bat  
Carmen grande sonans; Anglus utrumque tulit.  
Nil majus Natura capit: clarare priores  
Quæ potuere duos tertius unus habet."

The preterimperfect and perfect tenses are strangely confused, to make at last a very lame verse. His Ode on the Isle of Sky is in the manner of Horace, when in his philosophical and reflecting vein. It has some faults; but is in general excellent. The Sapphics, addressed to Mrs. Thrale, from the same island, are more equably good than any of his other Latin compositions; but they do not rise to the force, the dignity, the majestic grandeur of the former ode.

We cannot easily leave Johnson, but his companion will not forgive us if we pass him without notice; and why should we omit to mention him, whose vivacity has confessedly enlivened the didactic gravity of the literary Colossus,—whose good-humoured vanity generally pleases? Excuse us, Mr. Boswell; though we sometimes smile at your volubility, yet we go with you cheerfully along. Life has too many grave paths; let us catch the fluttering butterfly occasionally in the flowery meadows: he will not detain us long, and may deceive the length, sometimes the tediousness of the way.

Mr. Boswell has drawn his own, and Dr. Johnson's character: the last is delineated with much strength, and coloured with justness; the former is drawn from the heart. We recognized him at the first glance. We shall select part of Johnson's character, as a favourable specimen.

'Dr. Samuel Johnson's character, religious, moral, political, and literary, nay his figure and manner are, I believe, more

more generally known than those of almost any man; yet it may not be superfluous here to attempt a sketch of him. Let my readers then remember that he was a sincere and zealous Christian, of high church of England and monarchical principles, which he would not tamely suffer to be questioned; steady and inflexible in maintaining the obligations of piety and virtue, both from a regard to the order of society, and from a veneration for the Great Source of all order; correct, nay stern in his taste; hard to please, and easily offended; impetuous and irritable in his temper; but of a most humane and benevolent heart; having a mind stored with a vast and various collection of learning and knowledge, which he communicated with peculiar perspicuity and force, in rich and choice expression. He united a most logical head with a most fertile imagination, which gave him an extraordinary advantage in arguing; for he could reason close or wide, as he saw best for the moment. He could, when he chose it, be the greatest sophist that ever wielded a weapon in the schools of declamation; but he indulged this only in conversation, for he owned he sometimes talked for victory. He was too conscientious to make error permanent and pernicious, by deliberately writing it. He was conscious of his superiority. He loved praise when it was brought to him; but was too proud to seek for it. He was somewhat susceptible of flattery. His mind was so full of imagery, that he might have been perpetually a poet. It has been often remarked, that in his poetical pieces, which it is to be regretted are so few, because so excellent, his style is easier than in his prose. There is deception in this: it is not easier, but better suited to the dignity of verse; as one may dance with grace, whose motions, in ordinary walking—in the common step, are awkward. He had a constitutional melancholy, the clouds of which darkened the brightness of his fancy, and gave a gloomy cast to his whole course of thinking: yet, though grave and awful in his deportment, when he thought it necessary or proper, he frequently indulged himself in pleasantries and sportive sallies. He was prone to superstition, but not to credulity. Though his imagination might incline him to a belief of the marvellous, and the mysterious, his vigorous reason examined the evidence with jealousy. He had a loud voice, and a slow deliberate utterance, which no doubt gave some additional weight to the sterling metal of his conversation.

The egotisms of the journalist are numerous; he apologizes for them, and says they are related rather as 'keys to what is valuable belonging to others, than for their own sake.' This is a plausible excuse; but unluckily when these keys are examined, we often find no locks. The reporter rather resembles the chamberlain of an inn in ruins; the hodge of office is preserved, the keys are numerous, but nothing valuable is discovered on applying them. A good Protestant may rise higher

higher in the comparison, and compare him to the holy successor of St. Peter, who retains the keys of heaven, with little power over the gates. Really, from a regard to Mr. Boswell's fame, we wish the keys, like those of the library at St. Andrew's, may be put in a professor's pocket, and thought of no more. The following passage is philosophical and just. It may deserve a moment's reflection.

'I have often experienced, that scenes through which a man has passed, improve by lying in the memory: they grow mellow. *Atque labores sunt jucundi*. This may be owing to comparing them with present listless ease. Even harsh scenes acquire a softness by length of time; and some are like very loud sounds, which do not please, or at least do not please so much, till you are removed to a certain distance. They may be compared to strong coarse pictures, which will not bear to be viewed near. Even pleasing scenes improve by time, and seem more exquisite in recollection, than when they were present; if they have not faded to dimness in the memory. Perhaps there is so much evil in every human enjoyment, when present,—so much dross mixed with it, that it requires to be refined by time; and yet I do not see why time should not melt away the good and the evil in equal proportions;—why the shade should decay, and the light remain in preservation.'

The reason of this seems to be, that we compare the former with the present times, the pure gold with the same metal in its ore. The good and evil do not melt in equal proportions, because of the different impressions which they have made. The deductions from a pleasing scene are often more imaginary than real: on the contrary, in recollecting scenes of deep distress, we overlook the consolations that supported us at the time; for then they were equally transitory. The whole of this subject, which forms an useful part of the history of the human mind, may be much illustrated by Hartley's Theory of Association.

But it is now time to leave Dr. Johnson and his journalist: in spite of the errors which we have so freely pointed out, in spite of a few Scotticisms, which the journalist, with all his anxiety to write '*high English*,' has not been able to detect, in spite of a few laughable attempts to palliate Johnson's errors, we must recommend this Journal as a pleasant, lively, and sometimes useful companion.

*Critical Essays on some of the Poems, of several English Poets: By John Scott, Esq. With an Account of the Life and Writings of the Author; by Mr. Hoole. 8vo. 5s. 3d. in Boards. Phillips.*

THESE Essays are preceded by the Life of Mr. Scott, a man who was not less distinguished by the blameless simplicity of his manners, than the warmth of his friendships, and

and the activity of his benevolence. We once by speaking perhaps too lightly, of the ornaments of his works, attracted his displeasure. When the favourite is attacked, nothing is well; and he then probably first found, that the warmth of our praise was not quite consonant to his own feelings. These little disputes, the misfortunes of those who dare to judge without receiving, with implicit reverence, the dictates of fashion, and sometimes of prejudice, are now at an end. We feel no rancour for the past, and can 'curse' the jest and the verse,

‘ how well so e’er it flow,

That tends to make *one honest man our foe.*’

But while we apologize for one error, we must not meanly sacrifice opinions, the result of mature deliberation. We cannot think more highly than before of Mr. Scott's poetical merits, or rather of his works. The *limæ labor & mora* seem to have destroyed each characteristic relief, the glowing thought, and the ardent language of the heart.

The Life of Mr. Scott is written with an elegant neatness by Mr. Hoole; but with no peculiar force and energy. Perhaps we are fastidious in biography; for we wish that each distinguishing feature of the mind should be carefully delineated. To common observers, there is a wonderful similarity in things which, when accurately examined, differ in many respects. We see enough to admire in the general conduct of his life, but we wish also to be instructed in somewhat else: too much is generally sacrificed to a trite, but a humane maxim, ‘*de mortuis nil nisi bonum.*’

An anonymous author, to whom we owe our thanks for his candour, while we are instructed by the justice of his remarks, begs to point out to our attention, the short account of Mr. Scott's friend, the rev. Mr. Turner. If Mr. Hoole had known him, he thinks that he would not have passed him with faint praise. We own, we do not think it faint; and shall therefore transcribe it.

‘ He possessed considerable natural abilities, and much acquired knowledge, with a candid disposition and elegant taste; and by the general tenor of his correspondence with Scott, appears to have been always a young man of a religious and studious turn.’

If our correspondent, who appears to have known him well, is not deceived, ‘ his acquisitions were not more considerable in themselves, than extraordinary in their nature:’ they chiefly consisted in mathematics and philosophy; but, if he had not particularly excelled in these, his other attainments would have



have secured him, when known, extensive fame. He was, however, born to 'bloom unseen;' for it seems that his great benevolence would not let him build on another's reputation; and his unconquerable modesty probably forbade him to raise a structure on his own. Our correspondent must excuse us from enlarging farther; the zeal and warmth of his praises strongly indicate some little partiality.

The Critical Essays contained in this volume are, I. Cooper's Hill, by Denham. II. Lycidas, by Milton. III. Windsor Forest, by Pope. IV. Grongar Hill, by Dyer. V. Ruins of Rome, the same. VI. Oriental Eclogues, by Collins. VII. Church Yard Elegy, by Gray. VIII. Deserted Village, by Goldsmith. IX. Seasons, by Thomson.

Mr. Scott, in the minuteness and rigour of his examination, approaches to the inquisitorial strictness of Dr. Johnson; and so fixed is his opinion of its necessity, that he seems to think a little *jeu d'esprit*, entitled a 'Criticism on the Elegy in a Country Church-yard,' a serious performance. This exactness, however, is sometimes misapplied, and sometimes leads him into error. In the first Essay, for instance, on Windsor Forest, he makes the following observation.

† The apostrophe to Windsor, is abrupt and awkward; and contains matter which will surely find few advocates for its propriety or elegance. To *brighten* an object, is generally understood to augment or increase it; but *meekness* certainly cannot be augmented or increased by *majestic grace*: the reverse would have been right; *majestic grace* may be diminished by *meekness*. What subject was designed by the obscure and affected appellation, *pompous load*, seems doubtful; probably it was the cattle;

"Windsor the next (where Mars and Venus dwells,  
Beauty with strength) above the valley *swells*  
*Into my eye*, and doth itself present  
With such an *easy*, and *unforc'd* ascent,  
That no stupendous precipice denies  
Access, no horror turns away our eyes:  
But such a rise as doth at once *invite*  
A pleasure and a reverence from the sight.  
Thy mighty master's emblem, in whose face  
*Sat meekness*, *beighen'd* with majestic grace;  
Such seems thy gentle *beight*, made only proud  
To be the basis of that *pompous load*,  
Than which a nobler weight no mountain bears,  
But Atlas only, which supports the spheres."

Our author does not perceive that 'majestic grace' is a corporeal quality, and 'meekness' a mental one; that either is not inconsistent with the other. In another place, Mr. Scott would amend the two first lines of Dyer's Grongar-Hill, in a manner

manner that does not destroy the principal objection to it, viz. that it is not English.

' Silent nymph with curious eye  
Who at purple evening lies.'

We certainly ought to read ' nymphs,' or ' lyest.' We are glad, however, to find, from an incorrect first copy, that this nymph is Silence. Poets, in their inspirations, often think their readers as wise as themselves.

We shall select a passage, as an instance of the style of criticism which Mr. Scott has employed. It is taken also from the remarks on ' Windsor Forest.'

' The first six lines propose the subject, and compliment the author's friend, Granville lord Lansdown. They are succeeded by these :

" The groves of Eden, vanish'd now so long,  
Live in description and look green in song :  
These, were my breast inspir'd with equal flame,  
Like them in beauty, should be like in fame.  
Here hills and vales, the woodland and the plain,  
Here earth and water seem to strive again ;  
Not chaos like together crush'd and bruise'd,  
But like the world harmoniously confus'd :  
Where order in variety we see,  
And where though all things differ, all agree."

Two passages in Cooper's Hill, quoted in the foregoing remarks on that piece, are here closely copied. Profusion of thought seldom fails to create absurdity. The place that was compared to Eden, surely needed no other comparison to exaggerate its beauty ; and to compare it to the world at large, must certainly produce an anti-climax. That which was like Eden, could not be like chaos ; the mention of chaos was, therefore, totally unnecessary ; nor is it easy to conceive how that which was even HARMONIOUSLY confus'd, could have ORDER. The thought, however, is not more exceptionable than the expression. General meaning may be evident, where precision of language is wanting. Pope designed to say, that if he possessed Milton's poetical power, Windsor should be as famous as Eden ; but he has not said so. The groves of Eden are the only object to which the comparative adjective *equal* can relate ; and it is nonsense to say, " a flame is equal to a grove." Milton's flame would have been sense, and would not have injured the dignity or music of the verse. The fifth and sixth lines have a redundancy in one part, and a puerile abruptness in the other. When *hills, vales, &c.* had been particularized, it was superfluous to comprise them in the term *earth*. If the poet means to say that " here, as in Eden, earth and water seem to contend in affording pleasure," his words are not sufficiently extensive ; " *earth and water strive again ;*" a cynical hypercritick would probably ask,

ask, "when did they strive before, and what do they strive for now?" *Crushed* and *bruised* is a prosaism and a periphrasy; for what is crushed must of course be bruised. The general congruity of a number of subjects individually dissimilar, might perhaps have been better pointed out, than by observing, that though all things *differed*, all things *agreed*. In short, the three last couplets of the quotation are so faulty, that had they been omitted, the poem would have been improved by the omission.

In this way admired poems are examined: we have hinted, that our author is sometimes mistaken; and we have chosen this part of the Essays to show how just observations are sometimes mixed with faults: we shall make no other remark than the distinctions in printing. We own, that when, in some instances, he has detected a real fault, we wished to have remained ignorant of it: these splendid errors are worth whole pages of measured regularity.

In the Essay on Gray's Elegy, Mr. Scott has proposed alterations in the arrangement of stanzas, and in some of the lines: their length prevents us from selecting any, but in general they destroy the force of the language, and of the conclusion, by introducing an unnatural regularity. Mr. Scott has shown that Gray has followed a plan; but we have often had occasion to observe how delusive the task is, to adapt a plan to the designs of another. If Gray had one, we think it not the least of his merits, that he has concealed it so carefully.

We shall select another passage, on the subject of Lycidas; because, in our review of Mr. Warton's edition, we observed, that it probably was not the effusion of real grief.

'When our above mentioned ingenious critick thinks that Lycidas cannot be considered as an effusion of real grief, he seems to have mistaken the nature of the poem. There is an anxiety from apprehension of losing a beloved object; and there is a grief immediately subsequent to its actual loss, which cannot be expressed but in the shortest and simplest manner. There is a grief softened by time, which can recapitulate past pleasures in all their minutiae of circumstance and situation, and can select such images as are proper to the kind of composition, wherein it chuses to convey itself. It was no sudden impetus of passion, but this mellowed sorrow, that effused the verses now under consideration.'

This comes very near our position. Mellowed grief, however it may have delighted in reflecting on former scenes, would not have turned either to the woods or pastures, for its personages. The following is not a correct answer.

'Cowley speaks of Hervey (the author refers to Johnson's remark), in *propria persona*, Milton is *pro tempore* a rustic poet;

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one therefore must naturally draw his images from the business of the study, and the other from the business of the field. It seems not very easy to discover what idea of tenderness is excited by Cowley, the collegian, in his mention of the literary occupations of his fellow-student, which is not also excited by Milton, the supposed shepherd, in his mention of the rural occupations of his field companion. Whatever there is of pathos in either, results from the recollection of friendship terminated by death.

There is no distinct idea of tenderness in either, when absolutely considered; but the interest is entirely derived from the usual occupation of those we loved. In the one case it is a natural, in the other an artificial reflection; and real grief cannot descend to refinements.

We must now leave Mr. Scott, whose manes we wish not to disturb by the freedom of our remarks. His *Essays* are not without merit, in the mode of criticism which he has pursued. Some peculiar words and phrases do not produce a pleasing effect; but, on the whole, this volume may be read by an ardent young poet with advantage.

*A History of the late Siege of Gibraltar. By John Drinkwater, Captain of the late Seventy-second Regiment. 4to. 1l. 7s. in Boards. Johnson.*

THE late siege of Gibraltar is one of the most memorable occurrences in the history of military achievements, and will continue to reflect lustre on the British arms to the remotest posterity. A faithful and particular account of it, therefore, cannot fail of proving acceptable to all who are interested in the glory of their country. But public utility, as well as the spirit of national honour, contributes to render a narrative of this celebrated transaction an object of general concern. The vigorous efforts of the enemy, and the glorious exertions of the besieged, will both be transmitted by this history; and future governors may thence learn the means of opposing, as well as of ascertaining, the probable issue of any similar attempt.

This work begins with the history of Gibraltar, and a description of the garrison; but as these subjects have been treated by other writers, especially by colonel James, a few years ago, we shall commence our account of the present history with the state of the garrison in June 1779, when all intercourse was stopped between the fortress of Gibraltar and the Spaniards. It appears that at this time, the number of troops in Gibraltar amounted to five thousand three hundred and eighty-two men. The objects now to be considered were, how

how to procure constant supplies of provision from Barbary, and in what manner the correspondence between England and Gibraltar should be conducted. On the sixteenth of July the enemy blocked up the port with a squadron of men of war, which anchored in the bay of Algeziras, where being judiciously arranged, and keeping a vigilant look-out, the garrison became closely blockaded.

On the twenty-sixth, the enemy began to form a camp on the plain below St. Roch, about three miles from the garrison. Fifty tents were pitched, and a detachment of cavalry and infantry soon after took possession of the ground. Here they were daily reinforced with additional regiments; and large parties were constantly employed in landing ordnance and military stores. In consequence of these preparations all the horses, except those belonging to field and staff officers, were ordered to be turned out of the garrison, unless the owners, on inspection, had a thousand pounds of feed for each horse; and to enforce this order by example, the governor directed one of his own horses to be shot.

Towards the middle of August, the blockade became more strict and severe: the army was in force before the place, and their plan seemed to be, to reduce Gibraltar by famine. Their squadron, under admiral Barcelo, who commanded in the bay, could prevent succours being thrown into the garrison by neutral vessels; whilst their grand fleet, united with that of France, would be superior to any which Great Britain could equip, in her then embarrassed situation. Every circumstance considered, the author informs us that this scheme was specious; and that, had not the garrison fortunately received some supplies in April 1779, the troops must have been reduced to the greatest distress, and might probably have been in imminent danger, before the ministry could dispatch a fleet to their relief. The situation of the troops was every day becoming more critical: only forty head of cattle were now in the place; and from the vigilance of the enemy, there was little prospect of occasional supplies from Barbary. The inhabitants of Gibraltar had been warned in time to provide against the calamities which now impended. The standing orders of the garrison specified, that every inhabitant, even in time of peace, should have in store six months provisions; yet by far the greater number had neglected this precaution. On this account, the most of those unfortunate people were now compelled to seek for subsistence by quitting the place.

Still the enemy continued landing stores on the beach, and covered carts were constantly going from Point Mala to the laboratory-tents, supposed to be laden with shot. In the end  
of

of August, their camp consisted of two lines, independently of the Catalonians, extending from Point Mala, in an oblique direction, into the country, towards the place called the Queen of Spain's Chair. In the mean time, the garrison of Gibraltar was no less actively employed in their fortifications. Their engineers were daily strengthening them with palisades, &c. Traverses were also erected in different parts; and the regiments now began to practise grenade exercise, whilst the governor kept a watchful eye to the enemy's operations, molesting their workmen as much as possible. Proper precautions were taken in the town to guard as much as possible against a bombardment, which there was the strongest reason to expect. The pavement of the streets, in the north part of the town, was ploughed up; the towers of the most conspicuous buildings were taken down, and traverses laid in different places, to render the communications more secure.

In the beginning of October the enemy's army, according to the intelligence received in the garrison, consisted of sixteen battalions of infantry, and twelve squadrons of horse, which, if the regiments were complete, would amount to about fourteen thousand men.

In the month of November, provisions of every kind became very scarce and exorbitantly dear in the garrison. The price of mutton was from three shillings to three and six pence a pound; veal four shillings; pork from two shillings to two and six pence; a pig's head nineteen shillings; ducks from fourteen shillings to eighteen shillings a couple; and a goose a guinea. Fish was equally high; and vegetables were with difficulty got for any money; but bread, the great essential of life and health, was the article most wanted. About this period, we are told, the governor made trial what quantity of rice would suffice a single person for twenty-four hours, and actually lived himself eight days on four ounces of rice per day. This gallant veteran, sir George Eliot, as the author informs us, is remarkable for an abstemious mode of living, seldom tasting any thing but vegetables, simple puddings, and water. He is, notwithstanding, very hale, and uses constant exercise. But the small portion just mentioned, the author properly observes, would be far from sufficient for a working man kept continually employed, and in a climate where the heat necessarily demands very refreshing nourishment to support nature under fatigue.

In January 1780, the state of the garrison with regard to provisions, was become yet more distressful.

A Neapolitan polacre was luckily driven under our guns on the 8th, and obliged to come in. On board we found about  
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six thousand bushels of barley, a cargo (circumstanced as we were) of inestimable value. The bakers had long been limited to the quantity of bread daily to be issued to the inhabitants, and centries were placed at the wickets where it was delivered, to prevent confusion and riot. The strongest, nevertheless, had the advantage; so that numbers of women, children, and infirm persons, returned to their miserable habitations, frequently without tasting, for some days, that chief, and perhaps necessary support of life.

The inhabitants were not the only sufferers in this scene of distress; many officers and soldiers had families to support out of the pittance received from the victualling-office. A soldier, with his wife and three children, would inevitably have been starved to death, had not the generous contribution of his corps relieved his family: one woman actually died through want; and many were so enfeebled, that it was not without great attention they recovered: thistles, dandelion, wild leeks, &c. were for some time the daily nourishment of numbers. Few supplies arriving from Barbary, and there appearing little prospect of relief from England, famine began to present itself with its attendant horrors: had there been a glimmering hope of assistance from home, it would have enabled many to support themselves under this accumulation of distress; but, alas! we seemed entirely abandoned to our fortune.

Not only bread, but every article necessary to the support of life, was hard to be procured, and only to be purchased at exorbitant prices. Veal, mutton, and beef, sold from two shillings and six pence, to four shillings per pound; fresh pork, from two to three shillings; salt beef and pork, one shilling and three pence per pound; fowls, eighteen shillings per couple; ducks, a guinea; fire wood, five shillings per hundred weight; a pint of milk and water, one shilling and three pence. Vegetables were extremely scarce: a small cabbage cost one shilling and six pence; and a small bunch of the outer leaves, sold for five pence: Irish butter, two shillings and six pence per pound; eggs, sixpence each; and candles, two shillings and six-pence per pound. The best fish was most exorbitantly dear, considering on what terms the garrison was formerly supplied. It is natural to suppose, that the rock being almost surrounded with the sea, we should have a constant resource in this article; the contrary was, however, the case: our fishermen were foreigners, and being under no regulation, they exacted, by degrees, most extravagant sums; for what some months before we should have looked upon with disgust.

It does the highest honour to the garrison of Gibraltar, that when the governor was under the necessity of curtailing the weekly allowance of provisions, the men received it without the smallest appearance of discontent: We find, that in all the vicissitudes of this trying period, they constantly submitted,

without murmuring, to every necessary regulation, however unpleasant. We cannot avoid remarking, as a singular event, which happened about the period we are speaking of, that a female was the first person wounded at this extraordinary siege.

After the supplies which were brought by sir George Brydges Rodney, the garrison might be considered in a very perfect state of defence. The scurvy indeed had begun to affect many, and threatened to become more general; but the besieged flattered themselves that the enemy would give up the intention of starving them to a surrender, and, by relaxing in their vigilance at sea, might afford the British troops an opportunity of receiving constant supplies of those articles most essential to health. But in September, the situation of the garrison was again become extremely interesting. The blockade was, if possible, more strict and vigilant than before. Chains of small cruisers were stationed across the straits, at the entrance of the bay, and on every side of the rock. What little assistance the garrison received came from Minorca; but the supplies were so trifling, and sold at such enormous prices, that few were able to purchase them; besides that the scurvy began to gain great ascendancy over the efforts of the surgeons. While they were in this situation, some of the navy-boats fortunately boarded a dogger, which had got, during the fog, pretty near the rock. She proved to be a Dane from Malaga, laden with lemons and oranges, which the governor immediately purchased, and distributed to the garrison.

Few articles, says our author, ever arrived more seasonably than this cargo of fruit. The scurvy had made dreadful ravages in our hospitals, and more were daily confined: many, however, unwilling to yield to the first attacks, persevered in their duty to its more advanced stages. It was, therefore, not uncommon at this period, to see men, who some months before were hale and equal to any fatigue, supporting themselves to their posts upon crutches, and even with that assistance scarcely able to move along. The most fatal consequences, in short, to the garrison, were to be apprehended from this terrible disorder, when this Dane was happily directed to our relief.

The lemons were immediately administered to the sick, who devoured them with the greatest avidity. The salutary effects were almost instantaneous: in a few days, men who had been considered as irrecoverable, left their beds to congratulate their comrades on the prospect of once more becoming useful to their country.

Mr. Cairncroft, a surgeon of great eminence, who was present at this time and the remaining part of the siege, has favoured



voured me with the following information relative to the scurvy, and the mode of using this vegetable-acid; which, with his permission, I insert for the benefit of those who may hereafter be under similar circumstances.

"The scurvy which attacked the garrison of Gibraltar, differed in no respect from that disease usually contracted by sailors in long voyages; and of which the immediate cause seemed to be the subsisting for a length of time upon salted provisions only, without a sufficient quantity of vegetables, or other acescent foods. The circumstance related in the voyage of that celebrated circumnavigator, the late lord Anson, of consolidated fractures disuniting, and the callosity of the bone being perfectly dissolved, occurred frequently in our hospitals: and old sores and wounds opened anew from the nature of the disorder.

"Various antiscorbutics were used without success, such as acid of vitriol, four crout, extract of malt, essence of spruce, &c. but the only specific was fresh lemons and oranges, given liberally; or when they could not be procured, the preserved juice in such quantities, from one to four ounces per diem, as the patient could bear. Whilst the lemons were found, from one to three were administered each day, as circumstances directed. The juice given to those in the most malignant state, was sometimes diluted with sugar, wine, or spirits; but the convalescents took it without dilution. Women and children were equally affected, nor were the officers exempted from this alarming distemper. It became almost general at the commencement of the winter season, owing to the cold and moisture; and in the beginning of spring, when vegetables were scarce.

"The juice was preserved by adding to sixty gallons of expressed liquor, about five or ten gallons of brandy, which kept it in so wholesome a state, that several casks were opened in good condition at the close of the siege. The old juice was not, however, so speedily efficacious as the fruit, though, by persevering longer in its use, it seldom failed."

In April, 1781, the garrison received a seasonable relief by the arrival of the fleet under admiral Darby; but the enemy, on the land side, were far from being idle spectators of this event; and every circumstance confirmed the opinion that they now intended opening on the fortress. Accordingly, the same day, a smart fire commenced upon the garrison, from all the batteries, which amounted to a hundred and fourteen pieces of artillery. The cannonade was instantly returned from the garrison; but the artillery had orders to disregard the enemies lines, and notice only the St. Carlos's battery, which consequently soon slackened its fire. Between one and two o'clock the fire of the enemy abated; but about five they

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again opened, and continued, without intermission, the remainder of the day and the succeeding night.

The evening of the fourteenth of April, the enemy's shells set fire to a wine-house in the green-market; and before the fire could be extinguished, four or five houses were burnt to the ground. Detachments from the regiments and guards in town were immediately ordered to quench the flames; but the enemy's cannonade became so brisk, that great confusion ensued. This event appears to have been productive of great irregularities among the troops. Some died of immediate intoxication, and several were with difficulty recovered, by oils and tobacco-water, from a dangerous state of ebriety.

'The extreme distress, says our author, to which the soldiers had been reduced by the mercenary conduct of the hucksters and liquor-dealers, in hoarding, or rather concealing their stocks, to enhance the price of what was exposed for sale, raised amongst the troops (when they discovered the great quantities of various articles in the private stores) a spirit of revenge. The first and second days, they conducted themselves with great propriety: but on the eve of the third day, their discipline was overpowered by their inebriation; and from that instant, regardless of punishment, or the intreaties of their officers, they were guilty of many, and great excesses. The enemy's shells soon forced open the secret recesses of the merchants; and the soldiers instantly availed themselves of the opportunity to seize upon the liquors, which they conveyed to haunts of their own. Here, in parties, they barracaded their quarters against all opposers, and, insensible of their danger, regaled themselves with the spoils. Several skirmishes occurred amongst them, which if not seasonably put a stop to, by the interference of officers, might have ended in serious consequences.

'It did not appear, through all their intemperance, that these irregularities arose from any cause so much as a spirit of revenge against the merchants. A great quantity of liquor, &c. was wantonly destroyed; and, in some cases, incredible profusion prevailed. Among other instances of caprice and extravagance, I recollect that of roasting a pig by a fire made of cinnamon. The offenders were at first confined and reprimanded, which the governor judged would have a greater effect than punishment; but relapsing a second time, he was convinced his lenity was disregarded; and he was, therefore, compelled to use more rigorous measures.'

The batteries of the garrison, especially at Wilfis's, were greatly damaged by the vigorous bombardment of the enemy. The ordnance had been withdrawn on the artillery's ceasing to fire; but the merlons had suffered much, and some of the cannon were dismounted and injured. The lines were almost choked

choaked up with loose stones and rubbish, brought down by the shot from the rock above; the traverses along the line were greatly injured; and the town every day approached fast towards a final dissolution.

The enemy's cannonade and bombardment continued to be wide and scattered, apparently having no particular object. Shells were lavishly expended; and, what was very singular, many of those which fell blind, our author informs us, contained, on examination, a vast quantity of sand mixed with the powder. For this unusual circumstance the garrison could not otherwise account, than by supposing the powder was stolen by the people in their laboratories.

On the night of the twenty-third of May, the gun and mortar-boats of the enemy renewed their attack, which, in its consequences, was more dreadful than any that the garrison had hitherto experienced. The silence observed by the garrison during their preceding visits, emboldened them, on this occasion, to advance so near, that the troops in the fortrefs could distinctly hear the Spanish officers give orders to the men, who frequently, in their own language, cried out to the besieged to 'take care.'

In November, the firing from both sides varied as objects offered. The period towards the end of the month was the crisis which the governor considered as proper to frustrate all the views of the enemy, by destroying those stupendous works, the construction of which had cost them such immense labour and expence. By some deserters, who came in on the 20th, he was acquainted with the inactivity which prevailed throughout the enemy's camp, and with the strength of their advanced guards. Lulled into security by their superiority of force, they never suspected the garrison capable of attempting so bold and hazardous an enterprise. We are informed, that the governor never imparted to the garrison his important design until the evening in which it was put in execution. A sally was accordingly made from the garrison, on the night of the twenty-sixth of November, and was executed with a degree of success beyond the most sanguine expectation. The ardour of the assailants was irresistible. The enemy on every side gave way, abandoning, with the utmost precipitation, those works which had cost them so much expence, and employed so many months to complete. The exertions of the workmen and artillery of the garrison are said to have been wonderful. The batteries were soon in a state for the fire-faggots to operate; and the flames spread with astonishing rapidity in every part. The author informs us, that the column of fire-smoke which rolled from the works, beautifully illuminated the

roops and neighbouring objects; forming altogether a *coup d'oeil*, impossible to be described.

The court of Madrid having hitherto found all her attempts, both by sea and land, for the recovery of Gibraltar, totally ineffectual, determined to prosecute this favourite object with a vigour which, they flattered themselves, could not fail of ensuring success. No expence being spared, the labour of the nation was exhausted in preparations for this important enterprise. The command of the Spanish troops was now bestowed on the Duc de Crillon, who had lately returned from the conquest of Fort St. Philip, in Minorca. In September, 1782, the batteries and works, erected by the enemy on the land-side, were strong and stupendous, mounting two hundred pieces of heavy ordnance, and protected by an army of near forty thousand men, commanded by a victorious and active general, and animated with the immediate presence of two princes of the royal blood of France, with a number of other dignified personages. The hostile armament by sea was proportionable to the vast preparations by land. It consisted of forty-seven sail of the line, including three inferior two-deckers; ten battering ships, deemed invincible, carrying two hundred and twelve guns; innumerable frigates, xebecs, bomb-ketches, cutters, gun and mortar-boats, besides smaller craft for disembarking men. In a word, the fortrefs, which had so long and so bravely withstood all the assaults of the Spanish power, seemed now on the point of being devoted to inevitable destruction. The following is the author's account of the operations immediately subsequent to this awful period.

'The ten battering-ships, after leaving the men of war, wore to the north; and a little past nine o'clock, bore down in admirable order for their several stations; the admiral in a two-decker, mooring about nine hundred yards off the king's bastion; the others successively taking their places to the right and left of the flag-ship, in a masterly manner; the most distant being about eleven or twelve hundred yards from the garrison. Our artillery allowed the enemy every reasonable advantage, in permitting them, without molestation, to choose their distance; but as soon as the first ship dropped her anchors, which was about a quarter before ten o'clock, that instant our firing commenced. The enemy were completely moored in little more than ten minutes. The cannonade then became, in a high degree, tremendous. The showers of shot and shells which were directed from their land-batteries, the battering-ships; and, on the other hand, from the various works of the garrison, exhibited a scene, of which perhaps neither the pen nor the pencil can furnish a competent idea. It is sufficient to say, that four hundred pieces of the heaviest artillery were playing at

at the same moment : an instance which has scarcely occurred in any siege since the invention of those wonderful engines of destruction.

After some hours cannonade, the battering-ships were found to be no less formidable than they had been represented. Our heaviest shells often rebounded from their tops, whilst the thirty-two-pound shot seemed incapable of making any visible impression upon their hulls. Frequently we flattered ourselves they were on fire; but no sooner did the smoke appear, than with the most persevering intrepidity, men were observed applying water, from their engines within, to those places whence the smoke issued. These circumstances, with the prodigious cannonade which they maintained, gave us reason to imagine that the attack would not be so soon decided, as, from our recent success against their land-batteries, we had fondly expected. Even the artillery themselves, at this period, had their doubts of the effect of red-hot shot, which began to be used about twelve, but were not general till between one and two o'clock. The enemy's cannon, at the commencement, were too much elevated; but about noon their firing was powerful, and well directed. Our casualties then became numerous; particularly on those batteries north of the King's bastion, which were warmly annoyed by the enemy's flanking and reverse fire from the land. Though so vexatiously annoyed from the isthmus, our artillery totally disregarded their opponents in that quarter, directing their sole attention to the battering-ships, the furious and spirited opposition of which, served to excite our people to more animated exertions. A fire, more tremendous if possible than ever, was therefore directed from the garrison. Incessant showers of hot balls, carcasses, and shells of every species, flew from all quarters; and as the masts of several of the ships were shot away, and the rigging of all in great confusion, our hopes of a favourable and speedy decision began to revive.

About noon, the mortar-boats and bomb-ketches attempted to second the attack from the ships; but the wind having changed to the south-west, and blowing a smart breeze, with a heavy swell, they were prevented taking a part in the action. The same reason also hindered our gun-boats from flanking the battering ships from the southward.

For some hours, the attack and defence were so equally well supplied, as scarcely to admit any appearance of superiority in the cannonade on either side. The wonderful construction of the ships seemed to bid defiance to the powers of the heaviest ordnance. In the afternoon, however, the face of things began to change considerably. The smoke which had been observed to issue from the upper part of the flag-ship appeared to prevail, notwithstanding the constant application of water; and the admiral's second was perceived to be in the same condition. Confusion was now apparent on board several of the vessels;

and by the evening their cannonade was considerably abated. About seven or eight it almost totally ceased, excepting from one or two ships to the northward, which, from their distance, had suffered little injury.

When their firing began to slacken, various signals were made from the southernmost ships; and, as the evening advanced, many rockets were thrown up, to inform their friends (as we afterwards learned) of their extreme danger and distress. These signals were immediately answered, and several boats were seen to row round the disabled ships. Our artillery, at this period, must have caused dreadful havoc amongst them. An indistinct clamour, with lamentable cries and groans, proceeded (during the short intervals of cessation) from all quarters; and a little before midnight, a wreck floated in, upon which were twelve men, who only, out of three-score which were on board their launch, had escaped. These circumstances convinced us that we had gained an advantage over the enemy; yet we did not conceive that the victory was so complete as the succeeding morning evinced. Our firing was, therefore, continued, though with less vivacity: but as the artillery, from such a hard-fought day, exposed to the intense heat of a warm sun, in addition to the harassing duties of the preceding night, were much fatigued, and as it was impossible to foresee what new objects might demand their service the following day, the governor, when the enemy's fire abated, permitted, about six in the evening, the majority of the officers and men to be relieved by a picquet of a hundred men from the marine-brigade, under the command of lieutenant Trentham; and officers, and non-commissioned officers of the artillery, were stationed on the different batteries, to direct the sailors in the mode of firing the hot shot.

About an hour after midnight the battering-ship which had suffered the greatest injury, and which had been frequently on fire the preceding day, was completely in flames; and by two o'clock, she appeared as one continued blaze from stem to stern. The ship to the southward was also on fire, but did not burn with so much rapidity. The light thrown out on all sides by the flames, enabled the artillery to point the guns with the utmost precision, whilst the rock, and neighbouring objects, were highly illuminated; forming, with the constant flashes of our cannon, a mingled scene of sublimity and terror. Between three and four o'clock, six other of the battering-ships indicated the efficacy of red-hot shot; and the approaching day now promised us one of the completest defensive victories on record.

We are informed that the enemy, in this action, had more than three hundred pieces of heavy ordnance in play, whilst the garrison had only eighty cannon, seven mortars, and nine howitzers. Upwards of eight thousand three hundred rounds, (more than half of which were hot shot) and seven hundred  
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and sixteen barrels of powder, were expended by our artillery. What quantity of ammunition was used by the enemy, could never be ascertained.

The length to which this article has already extended, prevents us from continuing an account of the operations to the end of the siege. We must, however, acknowledge, that the history of this memorable enterprise is related by the author with great perspicuity and minuteness. It is a subject well suited to the habits of a military gentleman; and the present historian may have the peculiar satisfaction to reflect, that the subject of his narrative is, perhaps, the most honourable to the valour of this country, of all the glorious achievements in war that have immortalized the British name.

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*An Analysis of the Political History of India. By Richard Joseph Sullivan, Esq. The Second Edition, considerably enlarged, 8vo. 4s. 6d. in Boards. Becket.*

AS all rational polity must be founded on circumstances, an exact knowledge of these is the only certain means by which the government of any country can be conducted with ability and success. To obtain this knowledge, and especially to discover the remote, as well as the immediate causes of public transactions, demands the minutest enquiry, and the most attentive observation. Researches of such a nature will often prove difficult, even when the objects of enquiry lie near us; but if they be situated at a great distance, and we can judge of them only from information, the attainment of truth and certainty must become in proportion more arduous. In the late war with her colonies, Great Britain, we believe, experienced the fatal consequences arising from this fallacious resource; and we ought, therefore, to guard, with all possible care, against the misrepresentations both of ignorance and deceit, in what relates to our affairs in the East Indies. Mr. Sullivan, if we are not mistaken, lived several years in that country, with the history and state of which, he appears to be extremely well acquainted; and from the amiable, as well as respectable character he bears among all who know him, we have the strongest reason to confide in the fidelity of his observations.

The work commences with the history of the European settlements in India, of all which the author delivers a distinct and accurate account; not omitting previously to inform his readers of the channels through which Indian commodities were imported into Europe, before the discovery of a passage into those seas by the celebrated Vasco de Gama. The following.

lowing extract from this part of the volume will place the author's abilities, as a writer, in a very favourable light.

' The East, for many centuries before our Christian æra, poured forth its riches to the uttermost extent of the then known civilized parts of the creation; but to no country in such profuse abundance as to that of Egypt. How this traffic was carried on in those days, when maritime knowledge was still but in its infancy, is at this moment a matter more worthy of the investigation of the antiquary than the historian. Suffice it, that their commerce appears to have been founded upon the broadest basis of mutual and general utility, and that their exports and imports were nearly what they are at this day. Happily situated for an intercourse of that nature, the industry of the Egyptians led them to partake of all its benefits. By the convenience of their harbours in the Red Sea, they engrossed the exclusive privilege of purchasing the commodities of India; and by their ports on the Mediterranean, they were enabled to diffuse them among the Greeks and the Romans at an exorbitant degree of profit.

' In this manner the trade with Asia was long carried on. At length, upon the destruction of the Roman empire, that mighty fabric of ambition, and the subsequent establishment of its warlike but uncivilized invaders, a stop was put to the continuance of so flourishing a commerce; nor did it again rear its head, until the Venetians, situated on the Adriatic gulph, boldly ventured upon an enterprize, which, however difficult in the beginning, promised them, with perseverance, an ample return for the dangers and risks which they should run.

' The Venetians accordingly encouraged a revival of the trade with India by means of the Red Sea, and by their contracts with the Egyptians so effectually secured a monopoly of it to themselves, that Venice soon became the emporium of Asiatic manufactures. Its citizens grew wealthy; and this little republic, from being of no consequence, suddenly became a nation of power and consideration.

' Another channel, however, had for some time opened itself for the introduction of Indian manufactures into Europe. This was by means of the Persian gulph, from whence, by caravans passing over the deserts of Arabia, and sometimes along the borders of that country, the articles of Asiatic commerce, more generally in demand, had been brought by tedious journeys to the borders of the Ægean sea, and thence transported by shipping to the mercantile dealers at Constantinople.

' Thus confined within boundaries which afforded advantage to a few, at the same time that it impoverished the other countries of Europe, the traffic of the East became a subject of discussion amongst men, who, from study and reflection, were enabled to reason upon its importance. Rome, enfeebled in all its parts, shewed but the remnants of its former greatness. Bigotry and superstition had reared to themselves a power more



formidable and riveted, than human ascendancy had hitherto acquired. The church declared itself omnipotent in its decrees, and made even sovereigns shake with terror on their thrones. Italy, the seat of its more immediate influence, long groaned under the servitude it imposed. The wretched inhabitants of that fertile clime felt what they dared not utter. Genius lay dead amongst them. A happier gleam of freedom, indeed, beamed upon them at a distance; but they were yet in bondage, and their faculties could not be employed. The Spaniards, distracted within themselves, torn by perpetual efforts for their liberty, and abandoned to the wildest chimeras of romance, proudly confined their thoughts to the arrogant superiority which they claimed over the rest of mankind. And the Portuguese, though milder in their government, in general were actuated by a similar disposition. The French, rising from a state of vassalage in which they had hitherto been kept, aimed, though with inconsiderateness, at the establishment of freedom; industry exerted itself, as they emancipated from their barons, but their dependence was too rooted to be easily shaken off. The Germans, long involved in bloody contests with each other, and smarting from the struggles betwixt the hierarchy and the empire, were yet unsettled amongst themselves. Rude and uncivilized, agriculture and war were the only sciences which they cultivated: tranquillity reigned among them but at times: they yet, however, were formidable, and enjoyed more liberty than their neighbours. The northern countries, still less cultivated than the Germans, experienced all the evils of licentious freedom and barbarity. And the Turks, though numerous in the field, were yet unsettled in their government. England alone, of all the European powers, seemed to possess that spark of liberty, which, however discordant on its first breaking out, was finally to effectuate the downfall of oppression. Its nobles, though daring, were indigent and illiterate; the sovereigns, too limited in their authority, were driven by necessity to take part with the body of their subjects; and thus, by a coalition of the extremities of the state, that constitution became established, which fixed the pride and the glory of a Briton.

\* In this situation was Europe, when the Portuguese, actuated by a spirit of enterprize, and headed by a monarch of ability, formed the design of extending their power to the East. Madeira was the first of their discoveries in 1418, and the Canary islands became subject to their authority in 1420. John the Second, a prince singularly learned for the days in which he lived, and, above all, intimately acquainted with astronomy and navigation, encouraged this propensity amongst his people. In his reign, the passage round the extremity of Africa was first accomplished, and that too, under difficulties, which, even at this time, would stagger the resolution of the boldest explorer. Emanuel adopted the plan which had been pursued  
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by his predecessors, and in the year 1497, fitted out the first fleet for the East Indies, under the command of Vasco de Gama, which fortunately arrived there after a voyage of more than thirteen months. Gama, on his return to Lisbon, failed not to boast of the regions he had visited. His accounts flattered the ardour of his countrymen: the riches he had seen, stimulated their avarice, and the prospect they had of propagating their faith, added not a little to the inclination which they already had conceived for an establishment in the East.

The author afterwards relates the transactions of the French and English on the Coromandel coast, and particularly of the ample possessions of the latter in the provinces of Bengal, Bahar, and Orixá; with the transactions of the English, likewise, on the Malabar coast. In the recital of those events, Mr. Sullivan corrects a mistake, which has been universally adopted by other writers in their account of the affairs of the province of Arcot. The inhabitants of this province having long been accustomed to the government of the family of Subdter-Ally-Cawn, were dissatisfied on hearing of the appointment of Anawer-Odean-Cawn; especially as a son of Subdter-Ally-Cawn, a minor, was then living. Petitions and remonstrances accordingly flew in from all quarters to the Soubahdar, who, to appease the ill-humour of the people, annulled, as has been said, the appointment of Anawer-Odean-Cawn; leaving him, however, the sole executive and deliberative authority, as regent of the province, and guardian of the young Siyed-Mahomed-Cawn (the infant son), whom he proclaimed governor of the Phoufdary of Arcot. In contradiction to this account, Mr. Sullivan assures us, that Anawer-Odean-Cawn's appointment was never annulled; nor was Siyed-Mahomed-Cawn ever proclaimed the governor of Arcot. The fact is, Nizam-Ul-Mulc, on appointing Anawer-Odean-Cawn his deputy in the Carnatic, confided to him, at the same time, the person, family, and jegheirs of Siyed-Mahomed-Cawn.

In tracing the history of India during the present century, it appears that two powerful nations have arisen from the ruins of the Mogul empire, and in opposite quarters of Hindostan. These are the Mahrattahs and Seiks, the former of which are superior in extent of dominion, in military force, and in political importance. Of both those nations, the author of the present Analysis gives a full and perspicuous account.

We lay before our readers the following passage from this part of the work, on account of a remark made by the author, relative to what is mentioned in the conclusion.

Shavajee,

Shavajei, no longer under the apprehension of controul, and stimulated by ambition and opportunity, seized the reins of government on Dadajei's death. In the full confidence of power, he formed an administration. To Siam Raje he confided the seals of the Peishwâee. Ragho Bulalutri he nominated his secretary; and to Raghonath Balal he entrusted the controul and payment of his forces. His age, at this time, was barely seventeen. A cast-off, likewise, and an alien from his father. But these were no impediments: they were rather spurs to the daring propensities of his mind. The vigorous ardour of youth, tempered, indeed, by an uncommon share of penetration and sagacity, led him to decision and promptitude in his actions; whilst the injuries he felt at his father's unjust predilection for Ikajei, his youngest born, satisfied him of the rectitude of a conduct, which had nothing for its object but the recovery of his right.

Shahjehi, whose residence was in the Carnatic, hearing of the usurpation of his son, was, contrary to expectation, satisfied with it. He publicly exonerated him from all censure: and, as a testimony of his entire approbation, invested him with the government of Poonah and its dependencies. In this situation of affairs, Aurungzebe applied to Shavajei, as a dependent of the empire for his portion of the pecuniary aid and military assistance. But his mandates were derided, and his messengers insulted. The application, however, was useful to the aspiring Mahrattah. It gave him the idea of an ascendancy on all the countries within the reach of his power. He accordingly took the field, and made a general levy of a fourth part of the revenues of each district, and this arbitrary contribution he denominated chout.

With troops, with treasure, and with an eager thirst of dominion, Shavajei was not long in extending his conquests. He marched into the fertile province of Cokun, and presently subduing it, appointed Raghonath Balal its governor. He next turned his steps northward, and thence sweeping round to the south, he so alarmed the sovereigns of the Decan, that the sultan of Bidjapoor (with the full acquiescence of Shahjehi, who reprobated this conduct of his son) sent a considerable army to oppose his progress, under the command of Abdoolat Cawn.

Shavajei, who was averse to contention with so formidable an opponent, agreed to a conference with the Bidjapoor general. They met at an appointed spot, within the sight of both armies. But Abdoolat Cawn was less generous than Shavajei: he basely attempted to assassinate the Mahrattah, while spiritedly vindicating his actions, with respect to the court of Bidjapoor. The result was, that Abdoolat Cawn was instantly cut down by Shavajei's own hand.

This, we are assured, is the fact, and not as is related in a late work, entitled '*Historical Fragments of the Mogul Empire*;' where the author, from misinformation, had been led

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to say, 'that Sevaji seduced the commander Abdul to a conference, and stabbed him.' Treachery, Mr. Sullivan affirms, was aimed at, but never intended by Shavajei. He was meant the sacrifice.

From this period, the complicated influence of the Mahrattah power on the affairs of the East, renders their history peculiarly worthy of the attention of Europeans; but it is stained with those barbarous assassinations which usually accompany political competition among a fierce and uncivilized people.

The Seiks, from small beginnings, like the Mahrattahs, have risen to so great a degree of consequence, that they now possess an extent of dominion computed at eight hundred miles in length, and four hundred in breadth, the capital of which is Lahore. Their army, entirely composed of cavalry, is supposed to exceed a hundred thousand fighting men. As the Mahrattahs fall (and that they are on the decline seems, as our author observes, to be indisputable), the Seiks must necessarily rise; and indeed their growing influence has, for some years past, much alarmed the powers of Hindostan.

Besides the Mahrattahs and Seiks, our author gives an account of the Rohillas, a people whose power, though greatly declined, is by no means extinguished; and may possibly, he thinks, be revived under a future leader, more active and enterprising than either of the reigning chiefs of that tribe.

Mr. Sullivan, having treated of the most conspicuous nations and princes of Hindostan, proceeds to a review of the inferior powers, on the eastern side of the Peninsula; and he afterwards relates, with his usual perspicuity, the rise and progress of the connection between the English and the nabob Mohammed-Ally-Cawn, whose political conduct, and faithful attachment to this country, are placed in a light extremely favourable to that prince.

After the historical analysis, we are favoured by Mr. Sullivan with some important reflections, arising from the subjects before treated. He observes, in the first place, that large tracts of country, without the means of regular defence, are the strongest attractions to an Asiatic enemy. For, accustomed to predatory excursions, they suddenly rush upon a country with fire and desolation; sweeping before them, as they march, all that they do not destroy. On this account our author remarks, that all the territorial possessions of Europeans in the East Indians should be compact, connected, and so equally well defended, that an enemy should have no advantage in attacking one place in preference to another. But what is of yet greater importance towards their permanent security,

security, is the good faith with which they should conduct themselves in all their transactions with the country governments. For, though the Indians be prone to chicanery and deceit, they are said to be great admirers of the contrary character in others.

Our author observes, that nothing has been so loudly exclaimed against as the introduction of English laws into the Bengal provinces. This, however, he believes, has proceeded more from a disappointment of interested views, than from a conviction of any pernicious consequences that they are likely to produce.

‘No man of reason, says he, possessing a personal knowledge of the manners and customs of Hindostan, can honestly declare, he believes the English laws improper to be introduced into that country. Prejudice, indeed, may operate powerfully on some who have been educated in all the principles of Asiatic despotism, who have ruled over provinces with an arbitrary sway, and whose words have been law; but a dispassionate enquirer, who judges with moderation, and who sees the necessity of coercion in a country where common justice hath been trampled under foot, not only by some of the English themselves, but universally by their servants and dependents, will unhesitatingly confess, that the rod of legal authority cannot but be serviceable in withholding the hand of oppression, and ensuring to the honest labourer the scanty reward of his industry and trouble. This, it is said, has never been denied him. But what is more liable to misrepresentation than an unsettled state, where all dominion, after the confusion of successive revolutions, is transferred to a few strangers, and where the conquerors, living under their own laws of freedom, amidst a nation of helpless and unprotected beings, exhibit a situation almost without parallel in history?’

This intelligent author observes, that the present mode of letting the lands in India is attended with many inconveniences, independently of the disadvantages which result from their unequal distribution. Some zemindars, he remarks, unwilling to relinquish their habitations, are often induced to exceed the real value of farms, if their lease is but for a short term of years. The zemindar, at the same time, even though possessed of the ability, cannot, with safety to his own interests, encourage the inferior farmers by advancing them money; and without this advance, the lands cannot receive that cultivation which, with a longer lease, or the absolute possession, the occupiers would be enabled to bestow.

We cannot conclude our review of this Analysis without observing, that Mr. Sullivan appears to write with great impartiality; that he discovers an extensive knowledge of the politics

litics of India; and that he has suggested to the company very important and rational hints both for the defence and improvement of their territories.

This work was first printed in 1779.

*A Tour through Parts of England, Scotland, and Wales, in 1778.*

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*The Second Edition, corrected and enlarged. In Two Volumes.*

8vo. 10s. 6d. in Boards. Becket.

THE first edition of this Tour, which appears to have derived its origin from a generous ardour for literary amusement, was published a few years ago. The nature of the work induces us to imagine, that it had been occasionally composed during the hours of relaxation from travelling, and consequently without that exertion of mind, of which this ingenious author is evidently capable. The present edition, however, though containing nearly the same account of the Tour as formerly, is not a little increased by the embellishments of sentiment and observation; and considering that a great part of what it describes was before familiar to us, from the account of Mr. Pennant, we must acknowledge that we have received far greater pleasure in the perusal, than might have been expected under such circumstances. Before we proceeded farther than the first Letter, we were convinced, from Mr. Sullivan's remarks, that he is perfectly well acquainted with the art of travelling to advantage. Nor is it a circumstance unworthy of attention, that while he discovers much knowledge of the world, it has not effaced that virtuous sensibility, which is too liable to abatement from an extensive commerce with mankind.

In giving an account of Eton College, our author makes a digression on the comparative advantages of a private and a public education. This subject having been much agitated, affords little room for any new observation; but, in the following quotation, Mr. Sullivan has contrasted the different opinions in a just point of view.

'The vast number of great men which not only Eton, but the other public seminaries of learning in this country, have produced, hath often led me to the long-disputed point, of which should have the preference, a public or a private education. To many men the advantages of a public school are demonstratively evident; but much, as in most cases, may be advanced on both sides. Public schools, as society now is regulated, are certainly possessed of many recommendatory essentials in the point of education. The masters sought after for them are generally men of the first abilities: the diet of the  
8 pupils

pupils is carefully attended to, and their learning is less neglected, than the number of boys, and the variety of their talents, would at first give one reason to apprehend. A private tutor, undoubtedly, has it in his power to give more attention to his scholar's education than the master of a large academy. He can watch over the progress of the understanding, and, by constant care, can take advantage of every effort of the mind, and turn it by culture to its proper end. The morals too he has rigidly under his inspection. The seeds of goodness, therefore, planted in such manner in the breast, must bring forth the fairest blossoms of benignity. Gentleness and truth will irresistibly fix in his pupil's mind the loveliness of social virtues. The man cannot but spring up in theoretic perfection; but the passions will have hitherto been silent, because they will not have had sufficient objects to stimulate them to action.

Could human nature be brought to that degree of relative goodness, which it is natural to suppose it never did, nor ever will possess, but in the abstruse and fine-spun opinions of a few philosophers, a private education would indisputably be best; but as a man is the same that he probably was four thousand years ago, and as the active passions may properly be called the elements of life, something more general is required than what can possibly be imbibed from the instruction of any one person, at once both the master and companion. Moreover, a too-close application, without the necessary recreations, is too apt to impress a boy with a disgust to study when he is freed from the dominion of a tutor, or, what is worse, to enamour him with books, and thereby to ruin his health, and otherwise to deprive him of those comforts which nature intended he should enjoy.

On the other hand, the man who has been early sent to school, on his first going there, enters into a world in miniature, similar to the one in which he is afterwards doomed to move. The whole circle of the passions is there to combat and be combated with. Love, hatred, jealousy, revenge, ambition, courage, cowardice, in short, all the most opposite sentiments of the human heart, are there to be found in their different degrees. The dispositions of his fellow-creatures thus come experimentally to be made known to him. He soon perceives the delights of goodness, as well as the turpitude of baseness. Pride makes him emulate his superiors. He feels an exultation in rising to be foremost of his class. His incitements to morality become equally strong. Applause attends him in every step of his career. Self feels its native dignity, and is pleased in the exertion; he rises to be a man with a knowledge of books, and, what is of much more consequence, with a knowledge of his species.

In another light, likewise, the advantages of public are apparently infinitely superior to those of private education. The mingling together draws forth the exertion of children's bodily as well as mental faculties; their nerves in this manner

become strong :—by feats of strength they gradually acquire degrees of courage : their little spirits become imperceptibly insured to resent an injury, and to protect the oppressed. Exercise gives an invigorating principle to their system ; and they break into the world with health, with spirit, and with understanding, fit to encounter the innumerable vicissitudes which are incident to their existence.'

From London, where the traveller commences his journey, he proceeded to Bath, and the more distant parts of Somersetshire and Wiltshire. He next directs his course to Bristol, and afterwards to Chepstow, and other places in Wales. Returning thence to Bristol, he visits Gloucestershire, Worcestershire, and Derbyshire ; and shaping his route through Yorkshire, continues his journey into Scotland ; where he has proceeded so far north as Glamis, Perth, Dunkeld, Taymouth, and Inverary, all which are situated in nearly the same latitude, about the middle of that part of Great Britain. From Inverary, he returns by Glasgow and Carron to Edinburgh, and thence to Carlisle ; from which city he directs his course through different parts of England to London. Without laying before our readers the author's account, however faithful and well described, of places visited by other travellers, we shall present them with the narrative of his descent into a cavern in Derbyshire ; a journey which few ever before attempted, and probably few will perform hereafter.

'Imagination can scarcely form a descent more perilous. The only steps or things to hold by, are bits of oak stuck into the sides, inhabitants of the place since it was first discovered, and which, from want of use, it was natural to suppose might have either rotted or loosened themselves in the earth : moreover, a false step hurled one inevitably to destruction : fortunately all was firm, and we arrived at the bottom unhurt. Here ranging ourselves in order, with a large bundle of candles and torches, independent of the candles which each of us carried, we proceeded with tolerable facility through two or three lofty and most beautifully enamelled caverns of spar. This we conceived an earnest of future delight, and the tablets were accordingly set at work ; but, alas, how great was our mistake. Here our difficulties were to commence.

'Following the guide, who besides another who was with us, was the only one of the party who had ever penetrated before, we forced our way with infinite struggles, through a narrow space, between two rocks, and thence getting on our hands and knees, were, for the full distance of a mile, obliged to crawl without ever daring to lift up our heads, the passage being both low and craggy, and as it was likewise filled with mud, dirt, and a multitude of bits of rocks, our progress was painful indeed : we still, however, hoped for something better.

On



On we accordingly proceeded, till a dreadful noise, rumbling along the horrible crevices of the cave, gave us to understand we were near a river: to this then we, as fast as we were able, hurried. But description is inadequate to any thing like a representation of the scene. A vast ocean seemed roaring in upon us; in some places bursting with inconceivable impetuosity, and at others falling through dreadful chasms, burst into shaggy forms to give it vent: through this our journey was to continue. A cry of light, however, alarmed us: the confinement of the air, and the narrowness of our track, had extinguished all our torches; the candles too, all but one small end, were totally expended. We knew not what to do. In vain the miners halloo'd for the supply which was to have come behind; no answer was to be heard. Our fate seemed inevitable; but the principals of the party, fortunately, expressed no fear. In this extremity, a gallant fellow, who yet was ignorant of the place, but from experience knew the danger we were in, suddenly disappeared, and after groping for a considerable time in the dark and dismal horrors of the place, at length returned to us with a supply of candles, having discovered his companions, unto whom they were given in charge, almost petrified with fear, and unable to follow us from apprehension. Reprieved in this manner from a death which seemed to wait us, in its most horrid form, we onward proceeded with a fresh recruit of spirits; and plunging into the river above our waists, scarce tenable from the impetuosity of the torrent, cautiously picked our steps, and, at length, after a four hours most unspeakable fatigue, arrived at about three hundred yards beyond the spot, where the subterranean passage we had the day before explored, was expected to find an entrance into this dreadful place:

But here we were obliged to stop; a fall into a yawning gulph, in which I was providentially saved by the corner of a rock catching me by the knee, had hitherto given me an inconceivable degree of pain; but I had not spoke, it now became scarce bearable; out, however, I was to crawl, and that too upon this tortured limb. The retreat accordingly began; but no anguish could surpass the excess of torment I was in. Often did I wish to remain where I was; no succour or assistance could be given me: every man was painfully busied in the charge of his own safety. At length, having almost worn out the other knee, and torn both my sides and back by forcing myself in those positions, I was compelled to call out for help, as we happily came to the first opening where I could be raised. Languor and faintness from what I had suffered, had totally deprived me of my strength: I was seated on a rock, where I breathed a little freer, and so refreshed in a few minutes, having collected myself as much as possible, that I tottered through the rest of the cavern, helped where assistance could be given me, and in that manner got to the blessed sunshine of the day.

' All the rest of the explorers were tolerably well, excepting two of our guides, one of whom had received a violent contusion on his head from a rock; and another several bruises from a fall, in climbing up the last aperture. Altogether, the depth we had descended was about one hundred and forty fathom, or nine hundred and eighty feet, and the length about three miles, according to the miner's calculation. Neither at this distance were we at the end; a passage still continued, but so filled with water, and so full of peril, that the miners themselves were averse to farther trial.'

In treating of remote parts of the country, it is not surprising if some topographical inaccuracies should escape the attention of a traveller. We believe, however, that our author's narrative is chargeable with very few blemishes of this kind. The most observable that occurs to us is his mentioning Glenorchy as a shire. If all the geographical accounts which we have seen of Scotland, be not erroneous, Glenorchy is only a district of Argyleshire.—Mr. Sullivan is a pleasing and sentimental traveller, fond of entertaining both himself and his readers with poetical description; and is so much the philosopher, as well as facetious writer, that we find him moralizing even on the terrace at Windsor; where, we believe, the glories of the earth afford subject of speculation more frequently than the nature of man.

*The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1784. To which is prefixed, A short Review of the State of Knowledge, Literature, and Taste, in this Country, from the Accession of Edward the First, to the Accession of Henry the Fourth. 8vo. 6s. 6d. half-bound. Robinson.*

WE are pleased at seeing this collection improve in spirit, and in taste, while its appearance is not so late as to lose the bloom of youth, and the grace of novelty. We would recommend to the compiler a careful attention to the time of publication, as we should be glad to receive the volume earlier, if it were consistent with the perfection which it may now boast.

The Short View of the State of Knowledge is brought down to the accession of Henry the Fourth, and is executed with accuracy. The British and Foreign History is related with greater precision than in the former volumes. This period of British history is highly important, not on account of contending factions, but of the magnitude of the dif-

objects, and importance of the debates. We began to see different parts of the legislature contending with each other; and, in the dispute, each party seemed to have lost sight of those limits by which the separate functions and duties were constitutionally defined. It was the beginning of anarchy; but fortunately the tumult did not run in different directions: if the people were not unanimous, there was so great a majority on one side, that the contest ceased from a deficiency in the number of contenders. It is the fate of popular delusion to spread by ways the least suspected, and a celerity almost unexampled.—This part of the work is distinguished by its great accuracy and the justness of the reflections; the enlightened defender of the constitution is not silenced by the clamour of faction; nor is the judicious enquirer lost in the zealous partizan. We shall transcribe the concluding remarks: they deserve attention and applause.

The conduct of Mr. Pitt, in the course of this long and important contest, was a subject of much animadversion. Those, who form their opinion from success; and those, who regard every proceeding with admiration that is marked with inflexibility and perseverance, have of course extolled it as a perfect and unblemished model of heroic virtue. Others, on the contrary, whose suspicions of obstinacy are as rooted and violent as the prejudices of the former are unreasonable, have allowed no merit to the constancy of the minister in the pursuit of an object, which they, in the first instance, decided to be unjustifiable and criminal. It may, however, be doubted, whether the uniformity of Mr. Pitt were so great, as either the admirers or the enemies of that quality have supposed it to be. It may reasonably be questioned, whether he foresaw the end from the beginning; and whether he did not act upon the principle of those men, who, believing they have engaged in a just and an honourable cause, pretend not to perceive, and puzzle themselves not with the investigation of the consequences of their exertions. This seems to have been the meaning of the reasonings so often repeated by Mr. Pitt. He accepted of office, and continued in it, for the sake of averting the pernicious effects of Mr. Fox's India bill, and he was satisfied that no mischief could result from his perseverance, so greatly to be dreaded and so much to be deplored as those which had so lately impended over his country. Nor is it probable, either, that when the minister authorised Mr. Bankes to make the assurances we have related upon the subject of a dissolution, he foresaw that he should be the adviser of that measure; or that, when he pointed out to the house

of commons two constitutional modes of removing him from the councils of his sovereign, by impeachment or by address, he had formed the design of continuing in office, notwithstanding the addresses which were afterwards presented.

The different occurrences are selected with great care, and they are pointed to the important events of the period in which they occurred. The extracts are collected with judgment, from the publications of the year. The Biographical Sketch of Johnson, by Tyers, is properly preserved in this collection; and the life of the brave, the enterprising, but unfortunate colonel Humberston, excites both our admiration and our pity. The last is an original communication, very well written.

In the Poetry we meet with nothing original; but the different parts are well chosen. The accounts of Domestic and Foreign Literature are somewhat extended, but the decisions are generally just: indeed this department of the work is executed with great propriety, and assumes an increasing importance. On the whole, we are much pleased with this volume; since, like Virgil's 'Rumour,' it acquires force in its progress.

*Bibliotheca Topographica Britannica. No. XXI. 4to. 1s.*

*Bibliotheca Topographica Britannica. No. XXII. 4to. 1s. 6d.*

*Bibliotheca Topographica Britannica. No. XXIII. 4to. 9s.*

*Bibliotheca Topographica Britannica. No. XXIV. 4to. 1s. 6d.*

*Bibliotheca Topographica Britannica. No. XXV. 4to. 1s. 6d.*

All published by Nichols.

OF the former Numbers of this work we have given an account at different times.—N<sup>o</sup> XXI. contains the History and Antiquities of Eccleshal Manor and Castle; and Lichfield House in London. By Mr. Pegge.—Eccleshal, which lies in the county of Stafford, is supposed to derive its name from the *ecclesia*, or *church*, which, therefore, it is probable, was built at an early period. That there was a church here in the eleventh century, appears from Domesday Book; and Mr. Pegge is of opinion that it had been erected long before. The manor is extensive, and, according to the authority of that register, belonged to the bishop of the diocese.

Concerning the episcopal house of Lichfield, Mr. Pegge observes that it stood at first in the city: for, that Hugh, bishop of Coventry, he supposes Hugh de Novant, purchased a house for himself and successors, which, by the description of it,

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appears to have been situated there. But bishop Meyland or Mulent, about the year 1260, removed his habitation from the city, by making a new purchase in the Strand, on the spot where Somerset-house was afterwards erected.

N<sup>o</sup> XXII. contains Observations on Croyland Abbey and Bridge. By Mr. Essex —The triangular bridge of Croyland, as the author observes, is a structure worthy of notice, on account of the singularity of its form. It consists of three squares, and an equilateral triangle about which they are placed. The bridge has three fronts; three ways over it, and the same number beneath. The abutments are separated by three streams, and are supposed to stand in three different counties. It is in reality but one arch, composed of three half arches, formed of three ribs, which are segments of a circle inscribed within the three abutments, and, springing from low-water-mark, form three pointed arches, which unite in the triangle of the crown of the arch.

Croyland abbey was first founded about the year 716, by king Ethelbald, who gave three hundred pounds in silver, and one hundred pounds, for ten years, towards building the church and offices belonging to it. About a hundred and fifty-four years after it was built, it was destroyed by the Danes, who, after plundering the place of every thing valuable, burnt the church and offices. In the year 948, Turketyl, the sixth abbot, began to rebuild them, and they were completed by Egelric the elder, his kinsman and successor. Before the year 984, all those buildings, except the church and the abbot's apartment, were built of wood, covered with lead. The upper part of the tower of the church was likewise of wood, and probably covered with lead. In this tower began the fire which happened in Ingulphus's time. The church was again destroyed by fire, between the years 1142 and 1170, but re-built by the abbot of that time, and his two immediate successors. Between the years 1253 and 1281, the west end of the church, with its turrets, and great part of the nave, were thrown down by a strong wind. Our author afterwards relates some other changes which this place underwent, until the dissolution of the abbey by Henry VIII. He observes that the buildings and offices belonging to this abbey must have been very extensive, as appears from the number of monks and lay-brothers, besides servants, residing there, and upwards of a hundred monks of other monasteries, who all, when they came, had a stall in the choir, a seat in the refectory, and a bed in the dormitory. They likewise often entertained many strangers, who found among them a comfortable

retreat in times of danger. The monks of Croyland abbey are said to have been no less famous for their learning than hospitality. The nobility sent thither their children for instruction; and to the monks of this place the university of Cambridge was indebted for the revival of learning, if not the first institution of public lectures among them. But all the buildings belonging to this once famous monastery and ancient seminary of learning, except a small part of the church, are now so completely destroyed, that not a stone is left by which there is any possibility of tracing them.

Nº XXIII. contains the History and Antiquities of Hawsted, in the County of Suffolk. By the Rev. Sir John Cullum, Bart.—Hawsted lies between three and four miles south-west of Bury St. Edmunds, and about seventy north-east of London. The exact age of the church appears not from any records; but from the modern style of the building, and particularly a piece of sculpture in the steeple, our author concludes it to have been erected in the beginning of the sixteenth century. If we may judge from the minuteness with which he has treated of this place, and from the frequent occurrence of the name of Cullum in the narrative, we should be inclined to think that the reverend baronet has been prompted to the investigation of this subject by some local attachment. From repeated experience, we have found that a predilection of this kind is too apt to lead an antiquarian into frivolous details; but though much of the present article will probably be deemed superfluous by uninterested readers, we doubt not that the whole may afford pleasure to the inhabitants and neighbourhood of Hawsted.

Nº XXIV. contains an Account of the Roman roads, Ikenild-Street, and Bath-Way, with a Dissertation on the Coritani. By Mr. Pegge.—In tracing the route of Ikenild-street through the country of the Coritani, or the county of Derby, Mr. Pegge remarks, that it has no sooner crossed the easternmost branch of the Dove, and entered Derbyshire, than it appears for a considerable way together on Eggington Heath, where it points to Derby, or rather Little-Chester, to which place it came by Little-Over, across Nun-Green, and so down Darley-Slade to the river Derwent, where a bridge had stood from very remote time; and the remains of a bridge are yet to be seen at this place, when the water of the river is low. Some antiquaries are of opinion that the Romans built no bridges, and only made use of fords; but on this subject, Mr. Pegge makes a just observation. ‘As we know, says he, that the Romans did build bridges in other parts, why not in England;

land; especially when the sudden and high floods of the river seemed greatly to require it, and that we have one station in Richard of Cirencester, which is expressly called *Ad Pontem?*

After crossing the river, the road passed eastward by the wall of the station of Little Chester; of which wall or *vallum*, a considerable fragment, of about five feet thick, was seen by Mr. Pegge in 1759.

Mr. Pegge supposes, that from Little-Chester the road kept on the east-side of the Derwent, never crossing that river any more. After going a short space due east from Little Chester, it enters the open fields, and turns to the northward, the course of it being from its first entrance upon Morley-Moor, N. N. E. No traces of it are now to be seen until you approach Morley-Moor, because, the ground being arable, the agger has been levelled by the plough. 'But as soon as you have left Bredsal priory on your left hand, says the author, and begin to rise up to the alms-houses on Morley-Moor, a large raised fragment appears on your right hand.' It is afterwards just visible, as being but little raised, quite across this moor, running N. N. E. to the fence, against which it abuts about a hundred yards east of Brackley gate. At the fence it is very conspicuous, as likewise in the enclosure on the other side. Its progress thence is in a direct line, though there be no vestiges remaining in this part, close by the lodge or house in Horsley-Park, where it plainly appears again, having the lodge on the east. Mr. Horsley observes; that this road goes northward from Little-Chester to Horston-Castle; but, according to Mr. Pegge's account, this is a mistake. He says it does not approach that castle, but leaves it on the left hand. After passing the lodge or house above mentioned, it begins to appear again in the lane or yard, and farther on, in the enclosure, is very high and broad, and covered with gorze. In those parts, it is altogether composed of gravel, of which it consists for many miles. From the last mentioned inclosure it runs up two or three fields until it comes to the road that goes east to Nottingham, and west to Wirksworth, which it crosses about a hundred yards west of Horsley Woodhouse, being very visible in the fields on the south and north sides of that road. Mr. Pegge traces it thence to a farm belonging to sir Henry Hanlope; beyond which, the country having been long in tillage, no farther vestiges of it remain.

Mr. Pegge, afterwards, with the same distinctness, describes the perambulation of the lesser Roman road, called the *Baths Way*, in the county of Derby; which is followed by a different station on the *Coritani*. After treating of the etymology and ortho-

orthography of this name, the author proceeds to ascertain the situation of the Coritani. He observes, that northward, they bordered on the Brigantes, who lived in the county now called Yorkshire; that on the east, they were bounded by the German ocean; on the south, by the Cennomanni, from whom they were separated by the river Aufona; and on the west, by the Carnabii, who lived in Staffordshire and Cheshire. We then meet with a few remarks on the etymology of the Caledonia wood; on the limits in respect of the Brigantes and Carnabii; and on the name and extraction of the Iceni, of whom the Coritani were a part. Mr. Pegge endeavours to evince, that the Iceni were not seated in Worcestershire and Staffordshire, as has been imagined by Dr. Plott.

N<sup>o</sup> XXV. contains a Historical Account of the Textus Roffensis; and of Mr. Elstob and his Sister; with Memoirs of Mr. Johnson of Cranbrooke.—The Textus Roffensis is the name given to a history of the church of Rochester, and mentioned in Dugdale's Monasticon, under the title of *Cbronicon Clauſtri Roffensis*. This venerable manuscript consists of two parts; the first containing the laws and constitutions of the Anglo-Saxon kings, in Latin and Saxon, transcribed from ancient copies; and the second giving a register or chartulary of the church of Rochester, from the autographs, with some other matters relating to that cathedral, written in the times of Ernulf, bishop of Rochester, in the twelfth century, and some of his successors; but these last in a later hand. Mr. Elstob, of whom some memoirs are delivered in this Number, was a worthy and learned clergyman of London, in the beginning of the present century, remarkable for his knowledge of the Saxon language, as was his sister who was likewise well acquainted with the Latin, and several other languages. Concerning Mr. Johnson, it is sufficient to observe, that he lived in the same period, was also of the clerical profession, and respectable for his virtues and learning.

*Dissertations on the internal Evidences and Excellence of Christianity; and on the Character of Christ, compared with that of some other celebrated Founders of Religion and Philosophy. By Joshua Toulmin, A. M. 8vo. 4s. sewed. Johnson.*

THE respectable author of the work before us has entitled those essays *Dissertations*, which were probably composed and preached as sermons. In this respect, he has acted with policy and judgment; for many, alarmed by the title, would have looked no farther. But, while we approve Mr. Toulmin's



min's conduct, it has subjected us to some difficulties in our review. The laws, by which these several kinds of writings are to be judged, are so different, that we might approve, as an useful sermon, what would be, in reality, a superficial essay. The audience, on such occasions, cannot usually follow a long connected series of arguments and proofs, nor can it profit by deep investigation, or elaborate researches.

As sermons, however, these essays deserve attention. The language is easy and perspicuous, the arguments clear and decisive. After examining the internal evidence, and demonstrating the innate excellence of Christianity, the author compares our Saviour to the first characters which have appeared, either as legislators or moral teachers; with Socrates, Confucius, and Mahomet. In this comparison, he finds each deficient in the uniform majesty, the steady meekness, and the undeviating, unqualified morality, which adorned the behaviour and the doctrine of Christ. This part of the work is rather historical than didactic; and, in it, we are chiefly tempted to arraign the superficial manner in which the subject is treated. The disciples of any of those sages might accuse Mr. Toulmin of injustice, in not examining their tenets with more profound erudition. His sources are generally common, and sometimes suspicious; but we have no reason to suppose that, in a more arduous trial, their purity would be more conspicuous.

The importance of this kind of evidence is explained in the following judicious manner.

‘Of all the evidences which evince the truth of Christianity, the internal may be allowed to possess, if not an absolute superiority, yet, in some respects, the advantage over the rest; as being attended with fewer difficulties—lying more level to common apprehension—and not requiring learned discussion and much historical information. Every understanding is capable of perceiving, every heart is capable of feeling the excellence of our religion, as it arises from the character of its founder, the purity of its morals, and the dignity of its rewards. It is an advantage attending this kind of evidence, that it lies within the books of the New Testament, and grows stronger upon a candid and attentive perusal of them. It also springs not only from the general contents of the gospel history, but is furnished by the particular facts it relates, and the particular incidents it records. We may often observe circumstances in the relation of these, which give an air of veracity to the whole history, and forbid the supposition of art or invention. To them may be applied the words of the apostle Peter, relative to a particular event in the ministry of Christ;

“ We have not followed cunningly devised fables :” we have not presented you with an artful tale, nor deceived you with an ingenious romance ; but have plainly spoken real facts. I would shew the truth of this assertion, by an appeal to some particular facts related by the evangelists and the apostles—and to the manner in which they have described the character—the doctrines—and the miracles of Christ. In reviewing these points we shall discern the marks of truth stamped on them, and shall be naturally led to conclude the divine origin of the religion to which they refer.”

For these reasons our author examines the character, the doctrines, and the miracles of Christ, as detailed in the New Testament, by witnesses whom Mr. Toulmin endeavours to vindicate, with great success, from the suspicion of error and misrepresentation. This is the subject of the second Dissertation. From this part of the work we shall select a specimen.

“ Another extraordinary fact related by the evangelists is the ascension of Christ. Of this it may be said, that the narrative of it has the appearance of being an account of the real fact, not of a feigned tale. We have a full, yet a concise account of it given by Luke xxiv. 50, 51. And “ He, i. e. Christ, led them, i. e. the apostles, out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven.” From almost every circumstance attending this relation, arises some evidence of its truth.

“ The circumstances attending it are such, as do not appear to have been copied from any past transaction. They are original. Jesus Christ is not described as taken up to heaven in a whirlwind, in a chariot of fire and with horses of fire, as was Elias. Nor is it merely said, that having conversed with them forty days, he was seen no more ; but, as it was written of Enoch, “ God took him.” Nor is he represented as first undergoing a change, like that of the transfiguration on the mount. No ideas borrowed from these similar facts, are blended with the narrative. But invented tales are greatly furnished by memory, and formed from analogies and allusions. Here the circumstances are peculiar to this event : suitable to the calm and rational manner in which the evidences of Christ’s ascension were offered ; agreeable to the mild dignity which he, on all occasions, displayed, and correspondent to the benevolence of his temper.

“ He led them out as far as Bethany, to the Mount of Olives ;” that their view of the scene might be clear, free, and uninterrupted. He lifted up his hands “ and blessed them :”

them:" by this gentle and easy deportment leaving them in full possession of their powers and senses, able judges of his ascent: "And while he blessed them, he was parted from them:" gradually ascending up, till a cloud received him out of their sight. Nothing obstructs their prospect; till the fact had been so long and distinctly seen, as to leave a full conviction. Nothing violent and pompous disturbs their imaginations. How proper is every circumstance, to ascertain to the witnesses, the reality of the ascension! How free is the narration of it from every mark of invention and design. Here is no pomp of words! Here is no artificial colouring! Simplicity is united with majesty. The familiar and the great are blended. The most natural actions accompany an extraordinary transaction.

'Nay, so far is this history from indicating any intention to frame a story which might raise the reputation of their master, that it appears from the narrative, that the fact was far from their prior thoughts and expectations. They had no apprehension of Christ's ascension before it took place: they rather imagined, that he was about to set up his kingdom, than that he was going to be parted from them. The event left them disappointed and astonished. It is scarcely to be conceived, that they would represent themselves as thus affected with an event of which they were publishing an invented account, only with a design to impose on the credulity of others. But the narrative is natural, when considered as describing a real fact, and real impressions.'

In the third essay, our author examines the Sermon in the Mount; and, in the fourth, the remarkable sayings of Christ. The object of these Dissertations, or more properly their application, is certainly, as Mr. Toulmin observes, in a great measure new.—The two next Dissertations are on the Excellence of the Gospel, in the Hopes which it excites, and in the Doctrine of Pardon. Then follow the comparative essays which we have already mentioned: they are rather contrasts than parallels.

The Appendix, we think, might have been spared. Mr. Toulmin steps out of his way to defend the Unitarians and Socinians from the strictures of Dr. Horsley and Mr. White. As our author was not named, he had received no challenge to appear in the field; and it rather partakes of the romantic generosity of a knight-errant, to be ready to attack every opponent. The remarks before us, however, are sensible and acute.

On the whole, this little volume is not only designed to promote the interests of religion, but will probably succeed

ceed in this purpose. The clear, easy form, the prepossessing manner, with a new and judicious source of persuasive argument, are well calculated, if not to convince, at least to awaken the infidel, and to incline his mind to this mode of enquiry. In its progress he may meet with more profound reasoners, though probably not with a more earnest and zealous guide.

*The Idolatry of Greece and Rome distinguished from that of other Heathen Nations : in a Letter to the Rev. Hugh Farmer. By John Fell. 8vo. 2s. 6d. Dilly.*

THIS pamphlet, meant chiefly as an answer to Mr. Farmer's publication on *the general Prevalence of the Worship of Human Spirits in the Ancient Heathen Nations*\*, is divided into three parts. In the first, the author insists, 'that the greatest part of those Deities to whom the Heathens sacrificed, were by them considered as existing prior to the creation of man.'

The principal intention of the Second Part is to shew that Mr. Farmer's evidences are inapplicable to the testimonies cited by Mr. Fell, in his *Demoniacs*; and that these still remain unimpeachable by any subsequent facts; that no positive evidence has yet been offered to prove, that several northern and eastern nations, in question betwixt the controvertists, worshipped *human spirits*, during the time of those historians whose authority Mr. Fell had quoted, in order to shew that they did not worship such spirits; and that, as the *Gætes* particularly, according to Herodotus, did not in his days worship human spirits, it cannot therefore be affirmed, on his authority, that they had no other deities than human spirits. Mr. Fell assures his antagonist, that he has alleged no one fact which is not supported by the testimony of ancient historians of acknowledged credit; and challenges him to disprove their authority, in the case disputed. Although our author does not seem to want a considerable appearance of reason on his side, he is not happy in the order and arrangement of his ideas; to which circumstance it may be owing that his arguments are not so luminous and decisive as to leave the mind completely satisfied.

The last part consists of strictures on Mr. Farmer's charges against our author, of having misrepresented the *Dissertation on the Objects of Pagan Worship*; charges which appeared,

\* Critical Review, vol. iv. p. 371. Oct. May 1782.

It seems, so early as the year 1779, and which have been followed, Mr. Fell observes, by fresh explanations and new ideas. The latter of these (for reasons not explicitly assigned) he expresses no inclination to investigate, and confines himself to the consideration of the charges advanced six years ago. These being dispatched, with some argument, and much acrimony, the apparent effect of wounds still bleeding from the hand of his antagonist, he concludes his performance with a parallel betwixt the ideas of Mr. Farmer, and those of Mr. Hume and lord Bolingbroke, on the subject of miracles. He here considers that writer as approaching much too near some exceptionable doctrines, which these celebrated authors have advanced.—As it must be acknowledged that, in the passages produced for comparison, the disagreement of ideas is not very striking, it may be hoped Mr. Farmer will favour the world with those exceptions he wishes to maintain in favour of the miracles of holy writ.

## FOREIGN ARTICLE.

*Memoires & Observations de Chymie, par M. Fourcroy. 8vo. Paris.*

WE chiefly mention this volume of detached Observations, to recommend it to the attention of the translators of the *Leçons Elementaires* of the same author, to which it is intended as a Supplement. The greater part of them, he observes, are the result of his labours ever since the year 1776. They were chiefly read at the meetings of the Royal Academy of Sciences; but the Memoir, on the nature of the principal re-agents, and the use made of them in the analysis of mineral waters, was read at the session of the Royal Medical Society, in 1781.

The Memoirs are preceded by some reflections ‘on the art of making experiments and describing chemical phenomena.’ ‘I do not mean to attack any one,’ says our candid author, ‘but I cannot help expressing my surprize at the great ease, with which some modern chemists succeed in their trials, and at the wonderful security with which they adopt new theories, founded on a few indecisive experiments.’

In the first Memoir, on the nature of different precipitations of iron, by pure or mild alkalies, M. Fourcroy proves, that the power of being attracted by a magnet, which partly appears in iron, precipitated by caustic alkali, is owing to the absence of fixed air; but the experiment fails, for obvious reasons, when the acid is concentrated, and the heat employed very great. With a mild volatile alkali, the precipitate is not attracted, till it has been dried with a brisk heat; indeed the mild  
volatile

volatile alkali is in some degree a neutral. It appears, from our author, that the magnetic precipitates are soluble in pure volatile alkali, and M. Fourcroy takes occasion to recommend a tincture of steel of this kind, which is preferable to that of Stahl. It will not, however, remain long suspended. There are various other remarks on the volatile alkali; but, in general, its properties are now sufficiently known.

The second Memoir is on the same subject. The fixed alkali, which, in its mild state, he considers as a kind of neutral, does not act so rapidly on chalybeate solutions as the smoking volatile alkali; and the precipitations, procured by its means, are not magnetic. In fact, there is a double attraction; the fixed air unites to the iron, and forms a calx, similar to the common rust of iron; while the alkali unites to the stronger acid, in which the iron was previously dissolved. It appears, that it is difficult to procure a magnetic precipitate by the fixed alkali, as it is not easy to deprive it entirely of fixed air. In the third Memoir, he completes his examination of chalybeate precipitates, and establishes his principles by the synthetic method.

In the fourth Memoir, M. Fourcroy examines the properties of the neutral, formed by iron and fixed air, which he calls martial chalk, and observes, that it differs from all other calces of iron. We have already said that the common rust of iron is this martial chalk.

The two following Memoirs are on the Inflammable Air of Marshes, and he examines its production, its differences, its nature, particularly its little inflammability. The last quality is owing to fixed air contained in it; and from this, and an odorous principle, results the difference between this gas and pure inflammable air.

Two other Memoirs are employed on a new Theory of the Detonation of Nitre and Pulvis Fulminans. It is, however, rather an induction from facts, and consists in considering the vital or pure air, disengaged from the nitre, as the cause of the rapid inflammation excited in the combustible parts of the composition.

The next Memoir is on the Decomposition of vitriolated Tartar. This was once supposed the most difficult operation in chemistry, though Stahl boasted that he could perform it in the hollow of his hand. We can now do it by means of the terra ponderosa, but Stahl's method certainly was by sulphur. Our author, in consequence of a hint from M. Monnet, employed metallic substances as containing phlogiston. Arsenic had a little effect; cobalt, mercury, lead, copper, and bismuth none; regulus of antimony decomposed it; iron, brass, and zinc succeeded much better; silver and gold seemed to have a very slight effect on this salt. We may add, that mercury, rubbed with vitriolated tartar, was completely extinguished in a little time;

time, and with little trouble; but the salt continued unchanged, and the mercury was recovered by heat.

The Memoir 'On the Nature of the principal Re-agents, and the Use they may be of in the Analysis of Mineral Waters,' is, in some respects, new. M. Fourcroy employs chiefly the mixture of turnsol, syrup of violets, lime-water, fixed and volatile caustic alkali, spirit of vitriol and nitre, Prussian alkali, tincture of galls, and solutions of silver and mercury in the nitrous acid. He allows the uncertainty of some of these re-agents, but avoids it, by precipitating the contents, from a large quantity of water, and examining, by analysis, the precipitated matter. This increases the trouble, but, in some instances, is an advantageous method in the hands of a dexterous chemist: to others, we would rather recommend the method of Bergman. Our author quotes, M. Gioanetti, of Turin, for an ingenious method of determining the quantity of fixed air, by that of lime, which is precipitated by a given quantity of acidulous water. We have already commended the same method in our countryman Dr. Pearson, whom we have no reason to suspect of borrowing the hint, for we believe it was never printed till the end of the last year, when Dr. Pearson's work was already published.

M. Fourcroy next adds, a 'New Method of explaining, by the Help of Numbers, the Cause of those Decompositions which are effected by means of double elective Attractions.' He tells us, that no person before him had adopted this method. We allow that no one has carried it so far, but the same mode was many years since proposed by Dr. Black, though our author may not have been acquainted with it. 'Selenite, calcarious nitre, calcarious sea-salt, or the combinations of lime with vitriolic, nitrous, or marine acids, cannot be decomposed either by alkaline air, or fixed air alone; because the first has less affinity with the acids than the lime, and the second less attraction for the lime than the acids; but when both are united (forming the mild volatile alkali) the compound can decompose the other bodies.' Now for the explanation: 'In the selenite, I suppose that the vitriolic acid adheres to the lime with a force equal to 4.' The supposition is necessarily hypothetical; but this is of little consequence, as our author's object is comparative, not real numbers. 'As the alkaline air cannot take this acid from the lime, its attraction to the acid may be expressed by 3; for the same reason, the attraction of the fixed air to the lime may be expressed by 3; and we thus see, that, though either separate be unequal to the task, yet when united, each acting as 3, their compound force will be as 6, consequently superior to that which united the former bodies. So far went Dr. Black; but he illustrated it in a more familiar manner. Our author's improvement, of which he has subjoined some specimens, is to add to a table of affinities in the manner of Bergman, such figures as shall express the relative force of attraction, which each body has to that at

curious; but the length of our article obliges us to decline any farther examination of it.

The Observation on the slow Dissolution of Regulus of Antimony by the marine Acid, only shows, that it really acts on the metal after some months, without the assistance of heat, and produces the usual preparations.

We next learn that lime-water, magnesia, terra ponderosa, and clay, destroy the colour of Prussian blue; and lime-water, digested on it, is a more convenient re-agent to discover iron in water than the Prussian alkali. It is remarkable that Prussian blue, after its colour is destroyed by alkalis, recovers it again on the addition of acids, and that the experiment may be often repeated.

The following observation reaches us, that nitrated mercury precipitates the same coloured matter from milk as from urine; but that the alkaline basis of the neutral is *the fixed-vegetable*. These experiments have not, however, been sufficiently diversified, to induce us to explain the fact. We strongly suspect a little inaccuracy.

The note on the spiritus rector of the bile, which has the odour of amber, contains little except the fact itself. The last essay 'on the New Theory to explain the Phenomena of Combustion, Calcination, the Decomposition, and Recomposition of Water and Acids,' contains the explanation of some modern discoveries on the theory of M. Lavoisier. Additions to and corrections of the essay, to explain double elective attraction, by the help of numbers, conclude this instructive volume, which has necessarily drawn us to a greater length, than we proposed, by the variety of subjects, and the number of new and interesting facts. If our readers reap but a small share of the entertainment and information which we have derived from it, they will regret the labour of reading, as little as we do that of writing this extensive article.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*Address to the Stockholders; with a Proposal for the Amendment and better Security of their funded Property; earnestly recommended to their Consideration. 4to. 2s. Murray.*

**T**HIS Address relates to a subject of great national importance, the more speedy discharge of the public debt. The author observes, that no minister will be found hardy enough to propose a tax upon our funded property; but he thinks, at the same time, it is reasonable that the funds should contribute towards alleviating the burden of the nation. What he proposes, for this purpose, therefore, is a spontaneous benevolence from the stock-proprietors. The manner in which such a plan might be



be most conveniently carried into execution, he explains at some length; and he warmly recommends it to the consideration of those to whom it is addressed.

*British Rights asserted: or, the Minister admonished.* 8vo. 6d. Scratcherd.

The subject of this pamphlet is the shop-tax, which the author represents as extremely unjust and oppressive. He may be a sincere friend to the shop-keepers, but is not a powerful advocate in their cause.

*The Tenth Chapter of the Acts of the Chancellor of the Exchequer.* 8vo. 3d. Thornton.

From the title of this production, it seems as if the author had decimated the acts of the present minister. What pity that nine similar chapters should be totally sunk in oblivion! The subject of this fragment is the shop-tax, concerning which the author's wrath is kindled, and he *chastises* the chancellor of the exchequer in the venerable style of the Old Testament; but not with *serpents*.

*A Reply to Sir Lucius O'Brien, Bart. By William Gibbons.* 8vo. 4s. 6d. Robinson.

In our last Review, we gave an account of some Letters written by this gentleman, concerning the trade and manufactures of Ireland. Sir Lucius O'Brien contends that the apprehension of any rivalry from the Irish, in the iron-manufacture at least, is rendered entirely groundless by local circumstances; and that it may be questioned whether, with regard to other articles of trade likewise, the pernicious consequences, so much dreaded by the manufacturers of both countries, are not in a great measure chimerical. A correspondence has subsisted on this subject, between Sir Lucius and Mr. Gibbons of Bristol, who, in this Reply, makes some observations which tend to refute the opinion maintained by the baronet. As the controversy can only be determined by a comparison of authenticated facts, it is sufficient for us, at present, to observe, that Mr. Gibbons writes with great candour, and appears to be well informed in what relates to the iron trade.

*A Retrospective View of the increasing Number of the Standing Army of Great Britain, from its first Establishment in 1650, to the General Peace in 1784.* 8vo. 1s. 6d. Walter.

The author of this pamphlet traces the history of standing armies in England, from the establishment of the yeomen of the guard, which he considers as their origin, in 1486, under the reign of Henry the Seventh; observing, that the institution was extended by Charles the Second, who, at different times, levied a regiment of foot, two troops of horse, and two regiments of foot guards. From this period to the present time, the gradual progression of the army is afterwards recited; and

an account is given of the number of troops, regiments, battalions, and companies, now in the service of Great Britain. The author takes into consideration a variety of particulars relative to the army, such as the mode of recruiting, and of billeting the troops, the quartering them in barracks, and the suppression of smuggling by their means. We cannot avoid remarking that he makes frequent digressions from his subject; and uses, likewise, unnecessary repetitions; but it must be acknowledged, at the same time, that he affords some sensible observations, and useful hints, towards improving the military establishment.

*A Collection of all the Treaties of Peace, Alliance, and Commerce, between Great Britain and other Powers, from the Treaty signed at Munster, in 1648, to the Treaties signed at Paris in 1783. By the Right Hon. Charles Jenkinson. 3 Vols. 8vo. 18s. in Boards. Debrett.*

This collection appears to be compiled with care and fidelity. The discourse prefixed to it, and likewise to a former collection of treaties, was originally published in 1758, without the author's name. It was intended as a defence of the conduct of our government in seizing the Dutch ships; and affords ample testimony of the ingenuity and learning of the author.

*Report of the Cricklade Case. 8vo. 9s. T. Payne.*

This Report contains the proceedings in the courts of law, before the select committee, and in both houses of parliament, relative to a well-known case of election-bribery. The Report is published by Mr. Petrie, who likewise commenced and conducted the prosecutions concerning that infamous transaction.

*The Neglect of the effectual Separation of Prisoners, &c. the Cause of the frequent Thefts and Violences committed. By J. H. Esq. 8vo. 1s. Doddsley.*

This pamphlet, which consists of fifteen letters, delivers a clear, and, we believe, a faithful representation of the evils arising from the want of good order and religious economy in our prisons. The subject is of national importance, as well as interesting to humanity; and towards introducing a less exceptionable plan of imprisonment, the author of these letters has furnished many valuable hints and observations.

## D I V I N I T Y.

*The Restitution of all Things: an Essay on the important Purpose of the Universal Redeemer's Destination. By the Rev. James Brown, late Missionary, &c. in the Province of Georgia. 8vo. 1s. 6d. Cadell.*

Every effort to elucidate the grandeur and extent of the views proposed by the Supreme Being, in the divine revelations of his wills

will, every judicious attempt to obviate the mean exclusive partialities of the Jews, and the effects of those narrow and circumscribed systems which have prevailed among too many sects of Christians, deserve the attention and gratitude of mankind. Amongst such may be reckoned the liberal Essay before us. The author, who, amidst the tumults and alarms of war, and the distraction and confusion of a garrison and camp, with which he was connected at the time of writing it, must have contemplated the benevolence of the Deity, in the general order of his creation and providence, with peculiar conviction and impartiality, as his judgment appears to have suffered no bias from the natural emotions of the heart, or impulses of the imagination, under so disturbed and calamitous an aspect of things, as a state of war, in all its forms, must exhibit.

The plan of this Essay is, first, 'to point out what appears as well from nature and reason, as from revelation, to be the design and extent of the mediatorial character and government of the Redeemer.—And, secondly, to suggest some idea of the happy effects of his undertaking, and of that glorious and important consummation, which we expect as the ultimate end and object of it.'

Mr. Brown has treated these points with considerable learning, and with a degree of argument, to which every well-disposed mind must wish to allow its full weight; the subject admits not demonstration. The author's style is perspicuous and elegant, though perhaps too diffuse for a philosophical Essay; a light, however, in which it may be scarcely candid to consider it, as it was, not improbably, first written for the pulpit. This Essay, on the whole, abounds with such enlarged and consolatory views of the divine administration as to make it worthy of attentive perusal.

*A Discourse upon Repentance. By Thomas Scott, Curate of Olney and Weston-Underwood. 12mo. 9d. Johnson.*

Mr. Scott treats his subject under five distinct heads. 1. The Necessity of Repentance. 2. Its Nature. 3. Encouragements to it. 4. The proper Season for it. 5. The Means of Repentance.

This Discourse is warm, earnest, and pious: it was originally addressed, at least in part, to the author's congregations in the country. The style of it is plain and energetic, and seems well calculated to produce effect. We are sorry to meet with expressions which savour of the cant of the tabernacle, such as *honey-ground bearers, experiences, manifestations, seasons of peculiar melting*, an abundant entrance into the everlasting kingdom, &c. The anility of this sort of language is often apt to excite prejudices against performances, in other respects not meriting censure.

We are not so sure, as we wish to be, that our author does not incline to the mystic interpretation of the *new birth* or *regeneration*,

ration, which many rational divines, taking them differently, have considered only as figurative terms to express an entire reformation of life; or, in an appropriated sense, as meaning *our being engrafted into Christ's church, and our becoming the sons of God by adoption*, of which baptism is the visible sign and seal.

## P O E T R Y.

*Plantagenet. A Poem.* 4to. 1s. Almon.

The design of this production is to give a short sketch of the civil wars between the houses of York and Lancaster; and to describe the horrors of those times. Happily for us, the sketch is indeed short; but what shall we say of the author's abilities, when, notwithstanding its shortness, we have found it exceedingly tedious? Whether he had any such application in view, is best known to himself; but he certainly describes the horrors of those times in *horrible* poetry,

*Royal Tears! Sacred to Filial Piety.* By William Whitmore. 4to. 2s. Debrete.

The domestic distresses attending the abdication of king James, which form the subject of this poem, cannot now be interesting to many readers; and the language of the poem is, besides, too much laboured; as well as obscure, to excite the tender emotions which genuine elegy is calculated to inspire.

*The Royal Dream; or the P—— in a Panic.* An Eclogue. 4to. 2s. Forrest.

A fantastic eclogue, neither conspicuous for its poetical merit nor moral tendency.

*The Power of Oratory.* An Ode. 1s. Shepperdon and Reynolds.

The subject of this Ode is the anecdote related by Plutarch, of the extraordinary effects of Cicero's oration for Ligarius on the mind of Cæsar. It has been set to music by Dr. Hayes, professor of music at Oxford; and, though containing a few blemishes, is, upon the whole, a favourable specimen of poetical genius.

*The Ætopiad.* A Poem. Printed at Dublin.

This poem is intended as a critique on the merits of the performers at the Theatre-Royal, Smock-Alley. Those whom the author chiefly applauds are Kemble and Rider; but of the justice of his remarks on many of them, as being unknown to us, we must leave undetermined.

DRAMATIC.

## D R A M A T I C.

*The Choleric Fathers. A Comic Opera. Performed at the Theatre-Royal in Covent-Garden. By Thomas Holcroft. 8vo. 1s. 6d. Robinson.*

Mr. Holcroft deserves all possible commendation, for the ardour of his industry, and the versatility of his exertions.—The piece before us has as strong claims to approbation as most of the modern productions of the like name and description. The characters are whimsically imagined; the humour of most of them well sustained, and their conduct laughable: that of Isabella, however, seems to require a little improvement.—The incidents, in general, are natural, and comic. Perhaps that which is calculated to facilitate the catastrophe, is rather improbable; but, in the composition of operas, custom has sanctioned liberties that would not be allowed in the construction of a regular drama.

The songs of this Opera are written with greater attention to poetry and taste than is usual in works of this nature, which are more frequently intended for entertainment, by the medium of stage-representation, than for perusal in the closet. The thoughts in many of the songs are well conceived, and the expression often neat and pointed. Where they are songs of humour, calculated to produce a laughable effect only, the aim is happily attained.

The music is exquisitely composed by Mr. Shield; and cannot fail to add to the reputation of that ingenious artist.

*Appearance is against them. A Farce, in Two Acts, as it is acted at the Theatre Royal, Covent Garden. 8vo. 1s. Robinson.*

This farce is the production of Mrs. Inchbald, an actress in the Covent Garden company. It possesses sufficient merit to make us hope for something more from the same pen.—The principal incident is slight, and the use made of it not quite natural; but every consequence that follows from the freedom used with the Shawl of lady Margaret Magpie, is possible to have happened: of this circumstance it cannot be denied, that the fair author has ingeniously availed herself. The dialogue is sprightly, and the equivocal in the second act, where a simple clown and lady Margaret are at cross-purposes, in consequence of an error into which they have been eventually led, is extremely diverting.

*The Lawyer's Panic; or Westminster Hall in an Uproar. A Pantomime, acted at the Theatre Royal, Covent-Garden. By John Dent. 8vo. 1s. Bladon.*

It is probable that this author sympathized with the panic which he describes; for though the incident, which forms the basis

basis of the prelude, was no doubt ludicrous, it is worked up in this production with very little humour.

# N O V E L S.

*Adventures of George Maitland, Esq.* 3 Vols. 12mo. 7s. 6d.  
Murray.

If it be a pleasure to meet an old acquaintance in an unexpected manner, it is disagreeable to find him in a disguise, on no very good design. This is the situation in which we behold James Ramble, esq. metamorphosed into George Maitland. The names are changed; the story, with the minutest incidents, is the same. Lord George is now lord William; Mr. Pounce is Mr. Kelly; and almost all the inferior personages of the drama are adorned with new titles. Mrs. Gentle is transformed to Willis, and an excellent characteristic pun of the old steward's is lost by the change: as the speech now appears, it is nonsense. The transcriber, by his inattention, has discovered himself: Kelly, the quondam Pounce, tells Maitland that lord George will be glad to see him. It is so in the original; but when we proceed farther, no lord George appears: This literary imposture deserves the severest reprehension; and the harshest term in our language may be aptly applied to it: We have done our duty in detecting the plagiarist; and 'now, sir, to breakfast with what appetite you may.'

*Constance. A Novel. By a Young Lady. In Four Volumes.* 12mo. 12s. Hookham.

In this artless narrative, the incidents are numerous and striking, the situations interesting and pathetic, the morality unexceptionable. The story is intricate without confusion; and the mistakes are explained without violence. We have felt, in the perusal, the author's power to harrow up the soul, or, in turn, to expand it by the warmest, the most benevolent and social feelings: in many of these respects our 'young lady' does not yield to female novellists of the highest rank. It is, however, from incidents and situations, that our greatest interest and entertainment are derived: the story is common almost to triteness, and the characters are not new. 'Is it from want of invention, said a gentleman (speaking of an eminent painter's landscape) that he uses no more than two colours; or from an excess of it, that he can produce such great effects by means of two only?' Indeed we think the author of *Constance* might make every literary quid-nunc ashamed of his eagerness after novelty.

If the young lady pursues this line of writing, we would advise that her language should be less embarrassed, and her plan less extensive. A few typographical and historical mistakes also, of little real consequence, if avoided, would, like the birth-place of the king of Bohemia, 'make the story look better in the face.'

Francis

*Francis the Philanthropist; an unfashionable Tale. In Three Volumes. 12mo. 9s. Lane.*

This is a scyon from a venerable stock, which sprouts with vigour, if not with luxuriance. In plainer English, the author has left the fashionable mode of expanding his story, by the uninteresting exclamations of insipid correspondents, and adopted that of discriminated description, and interesting situation. His language is free and easy; his observations neither tritely superficial, nor affectedly philosophical; and his drawings preserve a roughness, not perhaps essential to good pictures, but not unsuitable to characteristic sketches. The author chiefly excels in shrewd, unexpected remarks; but good sense animates the whole, and he is occasionally pathetic and moral. We have been much entertained with the work before us; and wish to see the author again engaged in a similar undertaking.

*Warbeck. A pathetic Tale. In Two Volumes. 12mo. 5s. sewed. Lane.*

This is a translation from the French, of the story of Peter Warbeck, who, under the semblance of the duke of York, endangered the throne of that gloomy unfeeling tyrant, Henry the Seventh. The conduct of the novel closely imitates the real events; but the force is weakened by exclamations, by conversations, and reflections. Some parts are related with address; but the whole is not very interesting. English literature would have sustained little loss, if the French work had been still neglected.

*The Quaker. A Novel. In a Series of Letters. By a Lady. In Three Vols. 12mo. 7s. 6d. sewed. Lane.*

There is little merit in the management of the story, or novelty in the characters. The Quaker is distinguished by her dress and her language, but has no great connection with the most interesting parts of the work. We hope that a scrupulous and nice sense of honour is not considered by the author as peculiar to this sect; and we can find no other distinction. The Episode of Miss Moltyn is interesting; but possesses no other merit. On the whole this is, in our opinion, an indifferent performance.

*Love in a Cottage. A Novel. By B. Walwyn, Author of the Errors of Nature. In Two Vols. 12mo. 5s. Shepperton and Reynolds.*

This is an interesting little story, though some of the incidents are scarcely within the bounds of probability. The ladies are, however, little obliged to Mr. Walwyn for the examples of the weakness and mutability of their sex. The lions are, in their turn, painters; but they do not seem disposed to retaliate; the tender texture of the female mind does not per-  
haps

haps allow of any very lasting resentments. These volumes are not very full of incident and intrigue, and the morality is less exceptionable than the language: there are no very great errors or inelegancies in the latter, yet we think it is not polished with sufficient care.

*The Doped Guardian; or, the Amant Malade. A Novel. In a Series of Letters. By Mrs. Cartwright. Two Vols. 12mo. 6s. Cass.*

The English, the French, and the Latin of these little volumes are equally exceptionable; and the greater part of the story is that of Mrs. Cowley's last comedy, viz. 'More Ways than One:' we mean so far as relates to the artless niece of the artful physician. Yet Mrs. Cartwright has avoided one exceptionable part of the plot, which we noticed; for Luttrell's honour, and the propriety of his conduct, render him a real acquisition. In other respects, there is some contrivance in the conduct of the story, and we are interested in the event. The characters are the threadbare personages of a modern novel.

### MISCELLANEOUS.

*The Life of the Rev. Isaac Watts, D. D. By Samuel Johnson, LL. D. With Notes; containing Animadversions and Additions. 8vo. 2s. 6d. Rivington.*

There is something uncandid in the conduct of this publication. The title-page carries with it the appearance of some desire that the public should believe the work to be Dr. Johnson's. Having made their purchase, they find about one-fifth of it only what they expected; which is the account of Dr. Watts, taken by the editor from the Lives of the English Poets. The notes, which are at least equal to the text in quantity, are strictures, animadversions, and corrections of Dr. Johnson's account, conveying some additional information relative to Dr. Watts's character, connections, &c. Dr. Johnson being treated in these notes with some degree of harshness, we cannot help observing, that whilst his name is made subservient to the success of the work, and his matter borrowed to increase its bulk, it seems ungenerous that the biographer should be brought forward for little else than to receive correction. Is it not enough to condemn a man, without making him erect the scaffold for his own execution?

Dr. Johnson's Life of Dr. Watts is followed by an authentic account of this respectable divine's last avowed sentiments concerning the doctrine of the Trinity, the deity of Christ, &c.

These opinions being, to all appearance, carefully and accurately stated, and being the conscientious results of so professed a reasoner as Dr. Watts, on these important subjects, cannot but deservedly excite curiosity, although they will not be found entirely calculated to satisfy it. To this article, pretty largely treated, succeeds Dr. Watts' *Solemn Address to the great and ever blessed*



*Deified God, in a Review of what he had written in the Trinitarian Controversy.* This little piece is by no means uninteresting, and bears testimony to that sincerity and earnestness, which seems to have been characteristic of the doctor's mind.

The book concludes with a miscellaneous Appendix, some parts of which will not be refused their share of merit by the admirers of this learned and worthy person.

*A candid and impartial Sketch of the Life of Pope Clement XIV.* 12mo. 2s. 6d. fowd. Printed at Dublin.

The author of these letters sets out with taking a general view of the institution and early government of the society of Jesuits; after which he gives an account of the life and reign of Clement the Fourteenth, by whom it was abolished; the grandson, as we are told, of a man who earned his subsistence by selling skins. The temper of this amiable pontiff is said to have been easy, open, and affable; his conversation was tinged with wit and humour. The author insinuates that Ganganelli was not averse to an amorous intercourse with the fair; but as this charge is totally unsupported by any fact, we are inclined to consider it as the fiction of malignity against a respectable character.

*Memoirs of George Anne Bellamy.* 12mo. 3s. Walker.

Mrs. Bellamy's Apology having been found a popular production, this gentleman, for such the author styles himself, has thought proper to make an abridgement of the work. How far this conduct is suitable to the character he has assumed, we shall not determine.

*An Heroic Epistle to Major Scott, with Notes Historical and Explanatory.* 4to. 1s. 6d. Kearsley.

This Epistle, it seems, has been written with the view of exposing to ridicule some ill-founded pretensions to an honourable descent, said to have been uttered in a certain assembly. If even the virtues of ancestors cannot confer any hereditary honour on their posterity, much less can the latter expect to derive esteem from ostentatious and false eulogiums on their progenitors.

*The Degeneracy of the Times.* 1s. 6d. Kearsley.

This pamphlet is otherwise named in the title-page, 'A Disgraceful Tale of the Hon. Captain F-z-r-y;' but the occurrence which it mentions is such as reflects honour on the captain's generosity, who, out of his own private fortune, compassionately relieved the extreme distress of a brother officer.

*Reflections on the Study of Nature.* 8vo. 1s. Nicols.

This is a translation of the celebrated Linnæus's Preface to his *Museum Regis Adolphi Frederici*, one of his most magnificent works.

works. The design of the original author, in that preface, was to evince the dignity and importance of a philosophical enquiry into the works of nature. This he performed with that extensive knowledge and ability for which he was distinguished; and we think that the present translation is executed in a manner correspondent to the subject.

*Remarks on the extraordinary Conduct of the Knight of the Ten Stars, and his Italian Squire.* 8vo. 1s. Wilkie.

In regard to the original cause which has given rise to this dispute, we cannot say any thing with certainty; but so far we are safe to pronounce, that if Mr. Bowle, who lately published a valuable edition of *Don Quixote* in the Spanish language, has received any just provocation from Mr. Baretti, or others, he has, in these Remarks, retaliated with much indignant severity on the character and writings of his opponents.

*A Letter to a respectable Proprietor of the Navigation from the Trent to the Mersey.* By Josiah Wedgwood, F.R.S. 4to. 1s. Becket.

It appears that some person, under the signature of *An Old Proprietor*, had, in a printed account of certain transactions, relative to the management of the company's affairs, impeached the conduct of the committee, and particularly of Mr. Wedgwood. The charge was partly respecting the navigation, and partly related to printed statements of 'Facts respecting some Differences which have arisen between the Duke of Bridgewater, and the Proprietors of the Navigation from the Trent to the Mersey.' These statements the *Old Proprietor* ascribed entirely to Mr. Wedgwood, though they were issued under the sanction of the committee.

The object of the present Letter, dated April 30, 1785, is to refute the charges above mentioned: and we must candidly acknowledge that, so far as we can judge from Mr. Wedgwood's representation only, he appears to have, in the most satisfactory manner, repelled the accusations of the *Old Proprietor*. We may at least affirm, that he has defended the proceedings of the committee with such force of argument, and such evidence of integrity, as fully evinces his title to the respectable character which he universally holds in society.

*A Collection of Gaelic Proverbs, and Familiar Phrases.* By Donald Mac Intosh. 12mo. 2s. Printed at Edinburgh.

This collection is accompanied with an English translation, for the purpose, it seems, of facilitating the study of the language. Subjoined to it is 'The Way to Wealth,' by Dr. Franklyn, translated into Gaelic by Donald Mac Intosh. For any thing we know, both the translations may be executed with fidelity; but we are sorry that our inacquaintance with the Gaelic will not permit our bearing testimony to the abilities of honest Donald, as a translator.

*A New*

*A New French Spelling Book, with the English to every Word; or, a System of Reading, on a Plan so entirely new as not to bear the least Resemblance to any Thing of the Kind hitherto attempted. By Mr. Du Mitand.* 8vo. 1s. Crowder.

In little things there is often much labour, and it is repaid with little praise. This old apophthegm, repeated in different languages, and through successive ages, has never been more exactly verified than in the work before us. Its accuracy is considerable; for the words are not only divided with care, but the pronunciation is taught with an exactness, which can only arise from a nice ear, and an intimate knowledge of the power of English letters. Let not the author, however, be too sanguine: he cannot reap 'immortal fame,' for his materials are transitory. He may, and we hope he will, attain a temporary credit, and the emolument which he seems, comparatively, to undervalue. On the other hand, the reader must not expect, what the limited power of letters will not afford; that he can learn the French pronunciation without the assistance of a master. Mr. Mitand, by the happy aid of profody, has out-stripped his predecessors; but there are still difficulties inseparable from the nature of the subject, 'which no rules can teach.'

*Miscellaneous Thoughts.* 8vo. 4s. Marshall.

These Thoughts seem to have been the suggestion of a parent to his children. We meet with no studied phrases to attract attention, no round period to conceal incapacity in sound. What is trifling appears in open day. But there is a candour, good sense, and benevolence, which rise higher than ingenuity; there is a consolation under misfortune, superior to the vaunted precepts of the Stoic.

The work consists of Essays, Dialogues, Epistles, and Meditations, on the most interesting subjects, and we sincerely wish it success.

*Letters between an illustrious Personage and a Lady of Honour at B——.* Small 8vo. 2s. sewed. Walter.

A frivolous but inoffensive production, founded upon the late frequent excursions of the P—— of W—— to Brighthelmston.

*London Unmasked; or the New Town Spy.* 8vo. 2s. Adlard.

The various modes of dissipation in London afford an ample field for description; and of this luxuriant subject the author now before us appears to have industriously availed himself. He conducts his readers into almost every scene of public resort, the manners of which he delineates in colours apparently faithful. If vice and folly, to be hated, need only to be seen, he may lay claim to the merit of at least attempting a reformation of the public manners; for in the mirror which he holds up, it must be acknowledged that they are reflected in all their native deformity.

*The*

*The History of the Wars in Scotland, from the Battle of the Grampian Hills, in the Year 85, to the Battle of Culloden, in the Year 1746. By John Lawrie, A.M. 12mo. 3s. Printed at Edinburgh.*

In Scotland, as in most other countries, war forms the principal subject of its history, through many successive ages: nor can we refuse to the people of that nation the honourable acknowledgment, that in maintaining their independency against every invading power, they have not only displayed an invincible spirit of freedom, but, on many occasions, the most heroic exertions of valour. That the mountainous parts of the country could never be totally subdued even by the Romans, is not perhaps matter of surprize; but that in the maritime districts of the kingdom, the inhabitants should always successively oppose the Danes, who subjected to their dominion the southern part of the island, is a circumstance which affords strong proof of the courage and activity of the Scottish nation.

In this work, the battles are related in chronological order; beginning with that of the Grampian Hills, in the year 85, and ending with the battle of Culloden, in 1746. The materials appear to be carefully collected, and are recited in a perspicuous style.—Should this History prove successful, the author intimates a design of publishing an account of the battles of England, from the landing of Julius Cæsar in Britain, to the end of the last war; and the work, we are informed, is almost ready for the press.

*Omair's Letter to the Earl of \* \* \*. 8vo. 1s. Bell.*

A composition fit only for the readers, if such there be, in the island of Ulietca.

*Annotations on the Trial of Mrs. Harriot Errington, Wife of George Errington, Esq. for Adultery. 8vo. Lytton.*

When we inform our readers that this pamphlet contains no information but what appeared upon the trial, they will readily conclude that it is nothing else than a catch-penny. The comments are obscene and disgusting, without any pretensions to wit or humour.



# THE CRITICAL REVIEW.

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For DECEMBER, 1785.

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*The Satires of Juvenal, translated into English Verse, with a Correct Copy of the original Latin on the opposite Page: cleared of all the most exceptionable Passages, and illustrated with Marginal Notes from the best Commentators. Also Dr. Brewster's Persius: with the Original on the opposite Page, and Notes from Casaubon, to illustrate the Design and Method, as well as the Sense, of his several Satires. By E. Owen, M. A. Two Vols. 12mo. 7s. Lowndes.*

THE author asserts, in his Preface, that 'if he exceeds not his rambling predecessors in fidelity, sometimes perhaps in ease and spirit (not excepting the great and masculine but heavenly Dryden himself), writing, as he does, under great advantages—in an improved state of taste, of classical knowledge, and of English versification; he will freely acknowledge himself to be justly chargeable with great presumption.'

To the justice of this observation we have nothing to object, but we cannot pay an equal compliment to the policy, perhaps the modesty of it. Every subsequent writer may undoubtedly benefit by the labours of his predecessors in the same line; but by such a declaration he voluntarily, if not ostentatiously, disclaims the advantages of his situation. He challenges censure instead of conciliating favour. If he succeeds, he lessens his own merit by proclaiming the facility of his undertaking; and if he fails from the same cause, aggravates his defects. Mr. Owen, however, proceeds to soften his pretensions, which a thorough conviction of superior talents only could entirely justify, by assuring the reader that

'He means not by this to challenge the severe eye of rigid criticism. On the contrary, he has many explanations to make, many indulgences to request.

'Juvenal is a very unequal writer. In some whole satires, and in some parts of his best satires (i. e. as his translator conceives,  
Vol. LX. Dec. 1785. D-d ceives,

ceives, the third, fourth, sixth, seventh, eighth, tenth, thirteenth, and fourteenth,) he seems, as Mr. Pope speaks of Shakespeare, "to have grown immortal in his own despite;" in plain language, to have written carelessly. And if the translator has consulted his own ease a little upon these occasions, he has erred in good company; his great master's. For, though no translator can equal this author in his beauties, this is no reason why a false glare should be thrown over his imperfections.

In this, perhaps, the translator errs from laziness: but in the two following particulars, he errs rather from choice. Triplets, which are considered, perhaps justly, as blemishes in modern poetry, are sometimes to be found in this work. The reason is, they are sometimes useful in translation to prevent diffusion.

This vindication is by no means happily conceived or expressed. To take the author literally, 'he sometimes errs through choice, and sometimes through negligence.' But if triplets are 'useful,' and certainly in a long performance they are at least allowable, there is no 'error,' and consequently no apology is requisite for their introduction. But the plea of 'laziness' is not so excuseable. If Mr. Owen translates 'carelessly,' he overthrows his claim to fidelity. The original being carelessly written, is nothing to the purpose. It is the limner's duty to represent a defective feature, as well as to delineate the more pleasing lineaments of those whose likenesses he is engaged to copy. He, as well as the translator, will seldom be censured for softening a harshness; but totally to neglect it, is equally blameable in either. A similitude is expected no less by the admirers of the one than the friends of the other. We shall turn from the Preface, where the author's ideas are not in general developed with so much precision as we could wish, to the translation itself.

In the Fourth Satire Juvenal gives us a ludicrous anecdote of Domitian.—He introduces it by invoking the heroic muse; assures us that '*res vera agitur*,' and preserves a tumid dignity of style through the whole story, to make the burlesque more conspicuous.

Cum jam semianimum laceraret Flavius orbem  
Ultimus, & calvo ferviret Roma Neroni,  
Incidit Adriaci spacium admirabile rhombi,  
Ante domum Veneris, quam Dorica sustinet Ancon,  
Implevitque sinus: neque enim minor hæferat illis  
Quos operit glacies Mæotica, ruptaque tandem  
Solibus effundit torpentis ad ostia Ponti,  
Desidiâ tardos, & longo frigore pingues.

When the last chief of Flavian birth  
Mangled the poor afflicted earth,  
When Rome crouch'd to the bald-pate hero,  
The brutal bloody second Nero;  
A turbot of a size portentous  
(By some strange fate or fortune sent us)  
Caught at the fair Ancona; stow'd  
Th' inclosing nets with mountain-load.  
The Euxine and Mæotic lake  
Ne'er pour'd one of a larger make:  
When, thaw'd, they send their monstrous growth,  
Fed by whole winter's ice and sloth.'

The translator observes that 'the poet is going here into the mock-heroic, which is supported in Latin principally by extravagant exaggeration. In English we have a higher advantage. The cast of Hudibrastic verse and language is peculiarly adapted to this species of poetry.'

This is an assertion without proof; as the *Splendid Shilling* of Phillips, and many other performances of a similar kind in our language, sufficiently evince. Either style, indeed, may be used to advantage in heightening the ridiculous; but here the Hudibrastic is undoubtedly improper. Instead of resembling the original, it forms a contrast to it, and the spirit of Juvenal is totally misrepresented. The note on the following well-known line is not more happy than the preceding translation.

'O fortunatam natam me consule Romam!'

'Dryden makes the great Cicero speak arrant nonsense here;

'Fortune foretun'd the dying notes of Rome,  
'Till I, thy consul sole, consol'd thy doom.'

It was the writer's vanity, that gave most offence at Rome. Similar sounds were tolerated, if not admired; in that age. The phrase itself is pure and elegant.'

In what its purity or elegance consists we know not.—Cicero, and many other celebrated writers of antiquity, were exceedingly fond of a pun; but that, in this respect at least, Juvenal had a better taste, is evident from his contemptuous comment on the above passage. He does not intimate, that if the Roman orator had possessed less vanity, he would have escaped from the fury of his enemies, but that if he had *only* written such silly lines, his insignificance would have protected him.

'Antoni gladios potuit contemnere, & sic  
Omnia dixisset.'

What is rather extraordinary, considering the note, the translation fairly represents the original sense. Many feeble lines,

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and

and vulgar expressions, that bear little resemblance to the eloquent flow and energetic majesty of Juvenal, to whom, as well as the Grecian bards,

— 'dedit ore rotundo

Musa loqui,'

might be selected. But in a work of some length and difficulty, such exceptions would be rather invidious. As a fair specimen, we shall give an extract from part of the tenth Satire, which Dryden has distinguished by the title of *divine*; and which Johnson has equalled, if not excelled, in his admirable imitation, particularly of the first part of our quotation, in which Charles the Twelfth of Sweden is substituted for Hannibal.

' In the just scale put Hannibal : ah ! see,  
How light this conqueror's dust !—yet this is he,  
Whom Afric's wide-stretch'd regions can't contain :  
These are too small : he adds the realms of Spain :  
Hence bounding o'er the Pyrenees he goes :  
Nature oppos'd her Alps and all their snows :  
In vain : to these he bends his daring way :  
Not all their clouds, and snows, and rocks dismay :  
With fire and vinegar the rocks he rends :  
And, like a flood, on Italy descends.  
But this contents not : widening still arise  
Still grander prospects : " nothing yet (he cries)  
Nothing is done, 'till those proud gates broke down,  
Our colours wave triumphant in the town."  
Oh ! what a sight, anon, when he, one-ey'd,  
Waded for life, an elephant astride !  
But what's th' event ? blush, glory, at the tale,  
Thy tale of shame ! his foes in turn prevail !  
The hero flies, and sits, his triumphs o'er,  
A great, but poor dependant at the door,  
Till a Bythinian king is pleas'd to wake :  
And—all at leisure,—his appearance make.  
At length, no manly instruments of fate  
That life shall finish, which convuls'd the state  
Of harass'd realms : the pois'nous ring shall yield  
A dose, avenging Cannæ's bloody field.  
Go, madman, Alps' tremendous summits scale ;  
To be the hero of a school-boy's tale !

' One world the boy of Pella can't content ;  
As in some small and rocky island pent,  
He pants for breath : the earth, with all its skies,  
Yields him not air : poor man he gasps, he dies !  
Yet, at the brick-built town arriv'd, a tomb  
Few feet in size, shall yield him ample room !  
'Tis death alone compels us to declare  
What little, little things our bodies are.'

The.



The translator intends his performance for the use of schools; and has omitted two hundred lines of the original, on account of their indelicacy: for the same reason he should have expunged many more, if he had adhered strictly to the well-known precept of Juvenal, but which his example so little tends to enforce;

‘*Maxima debetur puero reverentia.*’

Of Mr. Owen’s ‘reformed and correct text,’ the following passage is but a bad specimen.

‘*Si magni Arturius cecidit domus.*’

We defy the best scholar of Warrington free-school to construe these words: as they stand in the Delphin edition they cannot be mistaken.

‘*Si magna Arturii cecidit domus.*’

We find, however, not many faults of a similar nature: and though we often look in vain for the dignity and animation of the original, the fidelity and accuracy of the translator, in general, entitle him to our commendation.—Dr. Brewster’s version of *Perfius* amply deserves the compliment paid to it in the Preface.

*Letters of Literature.* By Robert Heron, Esq. 8vo. 6s. in Boards. Robinson.

LIKE some literary adventurers, our present author, probably, not having profited by swimming with the stream, now endeavours to oppose it, and boldly seeks the most rapid and continued currents, to render the contest more famous, or the victory more glorious. But we must confess that, though he often parts from vulgar rules with a brave disorder, we do not frequently find him snatching a grace, or stepping, in real knowledge, beyond the boundaries of science already explored. On what has been done, he sometimes decides with judgment, in strong energetic language; sometimes he seems to oppose with petulance, for the sake of opposition. Virgil is ‘an infamous plagiarist;’ ‘little Horace, a Sabine puppy;’ ‘Blair, the ape of the French critics;’ ‘Aristotle, silly and vain;’ ‘Boileau, a poor copyist, a writer of the meanest talents.’ It requires no great abilities to call names; and the lowest nymph of Billingsgate might exceed him in this qualification: we are sorry to see real talents debased by such indecencies. Mr. Heron tells us, ‘that the same perfections which have secured to an author of three thousand years standing his due applause, will most infallibly effect the same end to a modern writer.’ We might quibble, in the language of

Horace, about the precise time necessary to attain this 'due applause,' and take away one and another year; but, when we have given this sanctity to old authors, might we not contend on the same ground with Heron for his opposition? This is not the only instance where his principles and conduct oppose each other; perhaps he wished only to attract attention, and in this he will be gratified. We would recommend to him for his next motto, if he can sloop from his darling Greek in capitals, to those 'pitiful curs,' those 'apes in Grecian clothes,' the Latin authors,—we would recommend

*'Explebo numerum reddarque tenebris.'*

Shall we translate it? 'I will buz a while and be forgotten.' We will take a short review of his different letters, neither awed by his frowns, or seduced by his confidence. If we offend him, it is but to share with Virgil and Terence in his favour.

The first Letter is on Barbaric Poetry; and, after some common reflections, in an uncommon style, we meet with the essence of the whole in a few energetic lines.

'Violent actions, and sudden calamities of all kinds, are the certain concomitants of uncivilized life: to these we owe a poetry warm, rapid, and impetuous, that, like a large river swelling from a bleak mountain, carries the reader along in the barge of fancy, now by vales fragrant with wild flowers, now through woods resounding with untaught melody, but most generally through deserts replete with romantic and with dreadful prospects.'

There is no great merit in the two specimens of barbaric poetry subjoined.

The second is on the Difference between true and false Fame, on fashionable Writers, and literary Swindlers. The subject of fame, a critical one for an author in pursuit of it, is better managed in a subsequent letter. The literary swindler, or rather the puffer, is too well known; but it is a tender subject, in this article, and we would not be betrayed into personalities.

The third, on the Works of Vavassor, is very trifling.—The fourth contains the corrections made in different parts of Akenfide's poem of 'the Pleasures of Imagination,' by its author. Few, we find, have been adopted, though Mr. Heron, with his usual dogmatism, asserts, that most of them are 'much for the better.' The author, it seems, thought otherwise.

The fifth Letter is on Lyric Poetry, which he distinguishes into the sublime and beautiful, or the Odes of Pindar and Anacreon. There is great force in our author's language on this occasion; and, as usual, strange awkwardness.

' In the second division of lyric poetry the essentials are less easily fixed. Harmony of cadence, and beauty and warmth of sentiment, passion, and expression, seem the principal. Above all, uncommon elegance in turns of language, and in transition, are *so vital* to this kind of lyric poetry in particular, that I will venture to say they constitute its very soul; a particular that none of our lyric writers, before Gray, at all attended to. His mode of expression is truly lyrical; and has a classic brevity and terseness, formerly unknown in English, save to Milton alone. Of which to produce a few instances from his very first ode: *purple year, for flowers of spring: insect youth, for young insects: bonied spring, for honey of spring: liquid noon, for liquid air of noon*, with many others, are all modes of expression of the genuine and uncommon lyric hue.'

The Remarks on Dr. Beattie's Ode on 'Lord Hay's Birthday,' are very trifling.

The sixth Letter, on the Character of Cato, is written with great force, and from the heart. The author seems to adore the steady and inflexible virtue of that patriot. In this enthusiasm, Mr. Heron appears to misunderstand the force of the Augustan authors; perhaps they were beneath attention, as they wrote in Latin. Virgil certainly gives Cato no praise: the '*atrocem animum Catonis*,' is rather a sneer; for *atrox* is commonly used in a bad sense; and Lucan wrote in the reign of Nero. It was *then* not dangerous to praise Cato; and *Lucan's* encomiums do not prove that his virtue was sufficiently splendid, to break through the clouds of Octavian despotism.

The next subject is Comedy, where Congreve is highly exalted, and the simple unaffected humour of Goldsmith depressed, in choice holiday terms. The School for Scandal; which humour and stage-trick has rendered popular, and highly entertaining, in spite of the grossest absurdities, is the successor of Congreve, and praised with some limitations. The author occasionally attempts to be witty; but these attempts are the reverse of the usual character of wit. They are obvious, but not natural. He, in this Letter, often uses the phrase of 'blunders on', where no blunder existed; and, in a subsequent one, 'now the joke is,' frequently occurs, where we cannot find the semblance of a jest.—Mr. Heron seems as much under the dominion of phrases, as Crambe was of words; and of course they are often misapplied.

The eighth Letter is on the Beauties of Petrarch, and a Comparison between him and Dante. The latter is comprehensive and just.

'The real poetical beauties of Dante might likewise fall into very small compass; consisting chiefly of the celebrated tale

tale of Ugolino; and of that in the close of the fifth canto of the *Inferno*; which is as exquisite for tenderness, as the other is remarkable for terror. Now, that beauties of writers are fashionable reading, a small duodecimo extracted from these two poets would, if performed with taste, be an acceptable present to the public; for no works I have read afford so fair a field for selection as those of the fathers of Italian poetry; as they contain diamonds of the finest water lost in a mass of common soil. Yet were they both men of real genius; for superlative genius must be discovered from the amazing height it sometimes rises to; though at other times it displays no extraordinary vigour. The genius of Petrarch is, however, more equal and correct than that of Dante; yet he by no means wanted strength when he chose to exert it. Nor was Dante, whose excellence is native force, deficient in describing the tender passions, as may be seen in the canto above referred to. Petrarch's learning almost destroyed his genius. Dante's genius shot freely, having no bound of erudition to confine its vigour; he is a bold original writer, whose beauties are peculiarly his own, while his faults are those of the times.

The next Letter enquires into the Quality in which the perpetual and universal Elegance of Writing consists. Good sense, he tells us, is the substance, style the ornaments. The former the health, the latter the bloom, the grace, and the elegance. This is perfectly just; and a few of these Letters are worth a whole volume: half is certainly, in this case, more valuable than the whole;—Mr. Heron will undoubtedly agree with us, for it is a Greek sentiment.

The Letter on the Barbarism of Modern Customs, is very trifling in every respect. That on Language, nearly as insignificant.—Hume preferred Parnel to Pope; and our author triumphs in discovering, that Parnel's writings were corrected by Pope; but this proves only that, with Pope's assistance, Parnel could surpass his master. Mr. Heron prefers the *Castle of Indolence* to the *Seasons*. The latter poem is, we own, incorrect; but it shows the little effect of this boasted exactness. The exquisitely tender sentiments, and a faithful copy of nature, in her most beautiful and picturesque attitudes, charm the heart, and leave the pedantry of the schools far behind. To adopt the words of an ingenious author, we could no more think of grammar, when reading the *Seasons*, than of the method of making fiddle-sticks at a concert. We allow, however, the full merit of the *Castle of Indolence*, and see in it the first draught of Mr. Gray's image of the musing melancholy personage whose Epitaph closes the Elegy in a Country Church Yard.

The

The two next Letters would not deserve notice, were it not for the following sentence; but it is a 'grain of wheat in a bushel of chaff.'

'How contemptible do the brightest pursuits of fame appear when opposed to the modest merit of doing good to mankind! How much sweeter are the soft whispers of gratitude than the loudest plaudits of popular praise!'

The fourteenth Letter is designed to prove that genius is not inconsistent with economy. We are very glad of it.—Allons.

The fifteenth is on Bishop Hall's Satires. They are certainly forcible and severe; but Mr. Heron's encomium is too extravagant.

The next Letter contains trite remarks on Virgil's imitations; they are intrinsically the same as have been often repeated; but they are new dressed, and at first appear new. We know that he borrowed from Theocritus, and that we can trace him in the footsteps of Lucretius; but Mr. Heron has forgot that the 'bloom, the grace, and the elegance' of a work, consist in the style, and that Virgil's is unexceptionable. This, he will rejoin, does not affect his character as a poet, which consists chiefly in invention; but the sickly appetite which is always craving for novelty, ought not to decide on the flavour, or the wholesomeness of food. Our author will recollect, that to copy well from nature, scarcely deserves the title of invention; and yet this is the chief merit of Thomson. But, as our readers may wish for a specimen of the address, calculated to take their favourite from their hands, we shall subjoin the observations on what we think very beautiful parts of this poem, the episodes.

'Why dwell on particular absurdities of a production, which, in its very essence, is absurdity itself? yet we must not pass the Episodes and ornaments of the Georgics, which have been hitherto allowed the very brightest proofs Virgil has given of genius or invention. Let us weigh these proofs, if possible, in the very scales which critical justice holds,

'The invocation to Cæsar's spirit, the spirit of a tyrant, who trampled on the liberties of his country, could never have been written by a poet of real genius; for invincible honesty of mind has always been its attendant. Falsome flattery and adulation, unworthy of the soul of a slave, constitute the merits of Virgil, in this admired address. May execration pursue his memory, who has placed a crown on the brows of a tyrant, that were much too bright for the best of kings! The signs preceding the death of Julius, enumerated in the end of the book, are in the same style with the address; superstitious offerings on the altar of slavery. They who find invention in either

either of these ornaments, are welcome to feed on it, mixed up with a little whipt cream.

• I allow it were prejudice alone that could induce a reader to deny the beauty of the panegyric on a country life, which closes the second book; but at the same time it may be safely said, that there are no marks in it of a superlative poet. Of invention there are surely none, nor of originality; for the theme has been in all ages of poetry, a trite one. Virgil in this passage, therefore, as in others, only displays great skill in the mechanical part of poetry, but leaves the praise of a great poet to happier rivals.

• The description of the plague, in the end of the third book, is evidently in imitation of Lucretius, only more full and rich. But *facile est inventis addere*; and this Episode may give Virgil the fame of a happy imitator, but never that of a true poet.

The seventeenth Letter is on the Cause of the gradual Admiration which distinguishes works of genius. Let us rescue a diamond from the heap.

• The truth is, there are works of superlative merit, of which the most learned cotemporary can form no true estimate; for works of uncommon excellence require to be viewed at a certain distance, and in a certain light, to have their due effect. Set a picture of Raphael's against the blaze of the noonday sun, and its beauties will be as little discerned as at midnight. Let me add, that an eminent writer is seldom the writer of his own times: his mature mind precedes the advancement of his art and language very often by a full century: so that one hundred years, and sometimes more, must elapse, ere the public has acquired intelligence enough to judge of him.

There is some acuteness in the eighteenth Letter, which criticises the critics on Shakspeare; but on this subject we cannot enlarge.

The nineteenth and twentieth Letters are on some modern Lyric Poets. The Spanish 'he leaves to those who have a soul lofty enough to understand bombast, and grovelling enough to understand nonsense.' The Italian odes, particularly those of Fulvio Testi, are remarkably beautiful; and we ought, on this occasion, to acknowledge our obligations to Mr. Heron, or the disguised author, for preserving some elegant poems, which probably would not otherwise have reached us. Of the English Lyrics, Gray is a great favourite, and Akenfide is spoken of with a respect denied to Horace. Waller's language was 'the amber' which preserved, in our author's opinion, 'his weeds from rotting.'

The twenty-first is on the Division of a Dramatic Poem. We were surprised to find so little foundation for five acts; and, if the evidence be accurately stated, (though we suspect a  
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little unfairness) would acknowledge, that the authority of Horace is not sufficient. This practice is not supported by any very good reason drawn from the nature of a play, and many beautiful stories have been lengthened, till their force has ceased to make a suitable impression; or broken by episodes, till the feelings are distracted by contending interests. It is excellently well observed, in a subsequent Letter, that 'a man must bring classic sense to the classics, else their high ideas will confound and not enlighten.'

The twenty-second Letter is on some Absurdities to be found in great Authors. We may add to his list, an inattention in the author of Robinson Crusoe, who, when he has *stripped to his shirt* to swim aboard the wreck, is said, in the first edition, to have filled his *pocket*, with the bread found there.

The twenty-third Letter contains remarks on Virgil's *Æneis*. We hear again of plagiarism and imitation: the beautiful episode of Nisus and Euryalus is pronounced to be 'wondrous pitiful.' This perversion both of ideas and talents it is not our business to cure. The whole island of Anticyra would not supply hellebore enough for the purpose.

The twenty-fourth is on the Utility of Science and Ancient Literature to a Statesman. The observations are just, but not remarkable or new.

The subject of the twenty-fifth, is the Augustan Ages of Literature. The author denies that they are properly styled so, because Tacitus, Tasso, Dante, and some others, do not occur in the periods which have attained this appellation. But we may as well assert, that there are no groupes or constellations, because stars of the second magnitude are not always included in them. We can heartily join in the following animated paragraph.

'The superior good sense and observation of the English hath taught them to fix no Augustan age for their country. May her Augustan age be a *seculum seculorum*! The names of the Chaucer, of Shakspeare, of Milton, of Gray, are as remote as those of Bacon and Newton: centuries elapse between them. Nature, it would seem, according to the inventors of these Augustan ages, illuminates other countries by constellations of petty stars; but in Britain concentrates the rays of many into one, which dazzles her rival nations with a luxury of light.'

We then arrive again at new observations on Shakspeare; but we have declined entering the lists with contending commentators. We shall add the following, to suggest a different derivation.

'Count Dillon, in his Travels thro Spain, gives us an explanation of the etymology of the name of that liquor called *sack*, which is more plausible than that of the very ingenious  
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annotator: It is, says he, from *zague*, a skin to put wine in. Let me add, that the Spanish word is derived from the Arabic, and now signifies, metaphorically, a drunkard. It is sometimes spelled *zague*.

We suspect that authors have looked too deep for the etymology. In our review of the Dramatic Miscellanies, we gave our reasons for thinking it a wine resembling Rhenish; and we have since found this wine styled, in an old French author, *du vin sec*: we translate it literally, in common language, *a dry wine*. The *sec* may have been easily corrupted into *sac*.

The twenty-seventh Letter is a strange farrago. It begins with a blaze, but it is the faint blaze of a candle, and ends like it in offensive smoke. It promises to discuss the influence of climate on the human mind; and, like my father Shandy's discussion, it evaporates in a stroke at Montesquieu, and a quotation from Du Bos, whom our author despises. The lines of Gray illustrate the subject in pleasing verse, but prove nothing. The *substance* of the Letter is to show, that there is no sublimity in the sacred writings.

"Let there be light and there was light," hath been sung upon, *usque ad fastidium*, owing to a forged addition to Longinus, not to be found in any authentic MS. as Le Clerc hath shewn; who likewise informs us, that this passage is a common barbarism. A common barbarism, I grant, may yet be sublime: but did this passage ever strike any reader as sublime till he read its illuminators? Certainly not. Fine sublime that requires a label, like *This is a bear* of the bad painter, to point it out! Sublime that does not strike at once, and strike all, assumes that title falsely. "Clothed his neck with thunder," I will venture to pronounce the most consummate nonsense that ever was clothed with the thunder of bombast. Had it been found in some Grubstreet writer of heroic panegyric, we should never have done laughing at it. A horse wearing a neckcloth in battle, a neckcloth of thunder! *Proh Deum aique hominum fidem!* Dr. Blair, in his Lectures, who threatens in his preface to think for himself, and who, I grant you, hath employed much thought about what he could pillage from his predecessors for his own use, very gravely tells us, Lect. XLI. that "Isaiah describes, with great majesty, the earth reeling to and fro like a drunkard, and removed like a cottage." I see you laugh: yet one or two instances more. The same writer, who thinks for himself, tells us, that the comparison, 2 Sam. xxiii. 3. "He that ruleth over man must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth; even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain," is one of the most regular and formal in the sacred books. If so, I



with him joy with all my heart. For my part, I likewise think for myself; and I see two similes in this passage both totally unlike, informal and irregular.

What follows is more to the purpose,

“The eastern writers are, to this day, remarkably deficient in that quality which we call good sense: and which most reign, in an eminent degree, over works even of the warmest fancy, if they are meant to please the true judge. The nightingale's love for the rose, and all the other trite and absurd imagery of their best poetry, appear mere childishness to the superiority of European wisdom. The vales of Asia, it is true, teem with flowers, but they are sickly, and of no duration: among the odorous forests, that spread fragrance over the eastern countries, the strong oak of sense will not flourish.”

We have followed our author carefully, and selected parts of his work of very different merits. We shall resume the consideration of this volume in a future Number; for it is necessary to follow his steps, since many may mistake novelty for excellence; and a decisive tone for an enlightened judgment.

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*A Voyage to the Cape of Good Hope, towards the Arctic Polar Circle, and round the World. (Concluded, from Page 329.)*

IN accompanying our entertaining and instructive author, we have examined the extent of the coast, and the nature of the ground: we have endeavoured also to improve our acquaintance with the fierce natives of the woods and deserts, whose dominions have been so successfully invaded. Their forms and their manners are now better known; and, what must humble the pride of human reason, we find that we may have recourse for authentic intelligence to those authors whom we have censured as fabulous, because our experience was less extensive, and the confidence in our own knowledge too firmly established. The tyrant of the desert, the lion, is examined by Dr. Spartman in his native haunts, and his manners described from actual observation, at the risk of his resentment. His roaring is not so terrible as has been represented, yet it is horrible to animals, who acknowledge, by their fears, the presence of their king, or rather of their destroyer. The following description is very striking and animated.

“To describe the roaring of a lion as nearly as I can, I must inform the reader, that it consisted in a hoarse inarticulate sound, which at the same time seemed to have a hollowness in it, something like that proceeding from a speaking trumpet. The sound

's between that of a German U and an O, being drawn to a great length, and appearing as if it came from out of the earth; at the same time that, after listening with the greatest attention, I could not exactly hear from what quarter it came. The sound of the lion's voice does not bear the least resemblance to thunder, as M. de Buffon, tom. ix. p. 22, from the Voyage of Boullaye le Gouz, affirms it does. In fact, it appeared to me to be neither peculiarly piercing, nor tremendous; yet from its slow prolonged note, joined with nocturnal darkness, and the terrible idea one is apt to form to one's self of this animal, it made one shudder, even in such places, as I had an opportunity of hearing it in with more satisfaction, and without having the least occasion for fear. We could plainly perceive by our animals, when the lions, whether they roared or not, were reconnoitering us at a small distance. For in that case the hounds did not dare to bark in the least, but crept quite close to the Hottentots; and our oxen and horses sighed deeply, frequently hanging back, and pulling slowly with all their might at the strong straps with which they were tied up to the waggon. They likewise laid themselves down upon the ground and stood up alternately, appearing as if they did not know what to do with themselves: and, indeed, I may say, just as if they were in the agonies of death.'

'In these times, at least, the lion does not willingly attack any animal openly, unless provoked, or extremely hungry; in which latter case he is said to fear no danger, and to be repelled by no resistance. The method in which the lion takes his prey, is almost always to spring or throw himself on it, with one vast leap from the place of his concealment; yet, if he chances to miss his leap, he will not, as the Hottentots unanimously assured me, follow his prey any farther; but, as though he were ashamed, turning round towards the place where he lay in ambush, slowly, and step by step, as it were, measures the exact length between the two points, in order to find how much too short of, or beyond the mark he had taken his leap. One of these animals, however, was once known to pursue an elk-antelope with the greatest eagerness and ardour, without any one getting to see the end of the chase.'

The following account of the lion is more interesting, as it is clear and probable: at the same time, it adds to our knowledge of the disposition of this ferocious beast.

'It is singular, that the lion, which, according to many, always kills his prey immediately if it belongs to the brute creation, is reported frequently, although provoked, to content himself with merely wounding the human species; or at least, to wait some time before he gives the fatal blow to the unhappy victim he has got under him. A farmer, who the year before had the misfortune to be a spectator of a lion's seizing two of his oxen, at the very instant he had taken them out of the waggon, told

told me, that they immediately fell down dead upon the spot close to each other; though, upon examining the carcases afterwards, it appeared that the backs only had been broken. In several places through which I passed, they mentioned to me by name a father and his two sons, who were said to be still living, and who being on foot near a river on their estate in search of a lion, this latter had rushed out upon them, and thrown one of them under his feet; the two others, however, had had time enough to shoot the lion dead upon the spot, which had lain almost across the youth so nearly and dearly related to them, without having done him any particular hurt.

I myself saw, near the upper part of Duyven-hoek-rivier, an elderly Hottentot, who at that time (his wounds being still open) bore under one eye and underneath his cheek-bone the ghastly marks of the bite of a lion, which did not think it worth his while to give him any other chastisement for having, together with his master (whom I also knew) and several other Christians, hunted him with great intrepidity, though without success. The conversation ran every where in this part of the country upon one Bota, a farmer and captain of the militia, who had lain for some time under a lion, and had received several bruises from the beast, having been at the same time a good deal bitten by him in one arm, as a token to remember him by; but upon the whole, had, in a manner, had his life given him by this noble animal. The man was said then to be living in the district of Artaquas-kloof.

I do not rightly know how to account for this merciful disposition towards mankind. Does it proceed from the lion's greater respect and veneration for man, as being equal to, or even a mightier tyrant than himself among the animal creation? or it is merely from the same caprice, which has sometimes induced him not only to spare the life of men or brute creatures who have been given up to him for prey, but even to caress them, and treat them with the greatest kindness? Whims and freaks of this kind have, perhaps, in a great measure acquired the lion the reputation it has for generosity; but I cannot allow this specious name, sacred only to virtue, to be lavished upon a wild beast.

From what I have already related, and am farther about to mention, we may conclude, that it is not in magnanimity, as many will have it to be, but in an insidious and cowardly disposition, blended with a certain degree of pride, that the general character of the lion consists: and that hunger must naturally have the effect of now and then inspiring so strong and nimble an animal with uncommon intrepidity and courage. Moreover, being accustomed always itself to kill its own food, and that with the greatest ease, as meeting with no resistance, and even frequently to devour it reeking and weltering in its blood, it cannot but be easily provoked, and acquire a greater turn for cruelty than for generosity: but, on the other hand, not being

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accustomed to meet with any resistance, it is no wonder that when it does, it should sometimes be faint hearted and crest-fallen; and, as I have already said, suffer itself to be scared away with a cudgel.'

Yet the lion is swift and strong; so that it might conquer those animals by his own powers, which it now devours by surprize. Like every other creature, by hunger he becomes furious, and unusually destructive. In the Carrows, he is said to have attacked a woman, at her own door. We must not, however, part from this animal without a word or two in its defence. The instances before adduced certainly show his generosity; for no animal, fond of human blood, ever spares the victim in his power but the lion. Perhaps the not immediately killing a man may arise from a momentary triumph over his greatest enemy, now in his power. The courage and the dignity of this beast is sufficiently evinced, by his behaviour when hunted. If he can escape, he endeavours to do it by flight; if surprized at a little distance, by a great number of enemies, he goes off sideways, with a fallen dignity. If his opposers are still nearer, he scorns to fly. The most courageous quadruped that we know, the English bull-dog, acts in the same way.

The unicorn, we have been taught to believe, exists only in fancy and fable: the gravest and best historians agree in this respect; nor would a naturalist of moderate credit escape censure, who should for a moment suppose that an animal of this kind had been ever seen. Yet the evidence adduced by Dr. Sparrman deserves attention. A respectable German had seen a figure of this kind on a rock, in the country of the Snesse Hottentots, a nation not conversant with Europeans, and certainly ignorant of their fables. They described it as fierce, dangerous, and swift. They killed it only by poisoned arrows, when on inaccessible cliffs, to which the animal's curiosity, a fatal passion, not peculiar to the brute creation, had drawn it. In form, they told him it resembled a horse, but that it had a single horn in its forehead. Let us select the valuable information of M. Pallas. In England, we are not less favoured with his remarks.

“*Quod monocerotem in interioribus Africae partibus existimari hunc suspicionem movet, id quidem mihi haud inexpectatum; coramque jamdudum persuasus sum, non ex nihilo apud veteres illam fuisse famam; sed vel casu unicornes antilopas, de quibus in xii. Fasciculo Spicilegiorum dixi, ansam dedisse, vel peculiarerem forte speciem unicornem, nobis hucusque ignotam, antiquitas innotuisse, quando interiora Africae in interioribus Europaeis erant frequentiora. Si non incidisti verum in locum relationis Ludovici Barthema, ubi Monoceros duos*

duos Meccæ ad templum, in theriotrophæo visos, describit; vide illam, quæso, in vol. i. collection. Ramuzi, p. 151. Nescio quid hominem excitare potuisset ad fingenda, quæ ibi retulit, quæque non ita malè cohærent."

We shall subjoin the extract from Lewis Barthema, translated in the note.

"On the other side of the temple there is a court-yard encompassed with high walls, where we saw two unicorns, which were shewn as great rarities, and indeed are fit subjects for admiration. The form of them is as follows. The larger one resembles a foal of two years and a half old; and has a horn in its forehead about three cubits in length. The other unicorn was less, being nearly as big as a foal of a year old, and had a horn about four palms long. The colour of this animal is that of a dark dun horse; its head is like that of a stag, its neck of a moderate length, furnished with some thinly scattered short hairs that hang down on one side: its legs are long and slender like those of a roe; the feet are somewhat cloven in the fore-part, and the hoofs are like those of a goat. It has on the back part of its legs a great quantity of hair, a circumstance which gives this animal a fierce appearance; though, in fact, the beast is tame and gentle in its nature. Both the animals were presented to the Sultan of Mecca as very great rarities, and which are to be found in very few parts of the globe, by an Ethiopian king, who sought for the sultan's friendship."

Dr. Sparrman's reflections on this subject we must omit, lest we may be drawn too far: they are strictly philosophical; and we must agree with him, that the discovery of the unicorn would not be more improbable and surprising, than many circumstances would once have appeared, though now well known.

These volumes are so rich in zoological discoveries, that we can only select the most surprising, and the least known. The rhinoceros bicornis has seldom engaged the particular attention of naturalists: indeed it must be sought in the African deserts; and modern naturalists have not made very extensive enquiries in these forsaken spots. The common single horned rhinoceros has been described by faithful observers; but what has been said of the rhinoceros bicornis is so loaded with error and misrepresentation, as to convey little real information. Two of these animals were shot at once: the lesser was eleven feet and a half long, seven high, and twelve in girth. In size, it is the third from the elephant, for it is inferior to the hippopotamus, and its strength is so great, that it has been known to take up and carry away a waggon. The neck is very thick and strong: the hide, which has no folds or plaits, as commonly represented, is more than half an inch

thick, but penetrable by a common javelin, and the flesh resembles pork. M. Sparrman dissected the animal, and his account, if we consider his situation, is remarkably accurate and satisfactory.

Our author too describes the ostrich, and confutes the common opinion, that her eggs are left in the sand, and hatched by the heat of the sun. They are indeed deposited in the sand; but they seem to be covered both by the female and the male.

Some of my more observing readers may, perhaps, wonder how I am able to assure them, that it was a male ostrich which I scared away from the nest. To this I answer, that in all this part of Africa it is looked upon as an indisputable fact, that such of these birds which are males, carry white feathers in their tails and wings, while their backs and bellies are covered with black. The females, on the contrary, carry black feathers only in their tails and wings, while those on their bodies are of an ash-colour. This likewise accords with the dissections made of this bird in Europe, (Vide Buffon, p. 429.) What serves farther to convince me, that the cock ostrich assists the hen in hatching her eggs, is, that in the nest which I have been just speaking of, there was found several white feathers, as well as a number of black ones, both of which would naturally fall into it whilst the birds were sitting. Nature, perhaps, has found it the more necessary to order both sexes of the ostrich mutually to assist each other in hatching their eggs, as the frame of their bodies is large, and they are furnished with many stomachs, and at the same time are craving beyond many others of the feathered race; so that they could not bear the usual course of fasting during the whole time of sitting, nearly so well as the females of other birds. The authors who have described the young of the ostrich, as being covered with small grey feathers, are perfectly in the right. With a plumage of this colour, even their necks and thighs are clothed; parts, which in the full-grown birds, are destined to be naked, while the rest of their bodies are adorned with feathers. The most beautiful and curled of these compose the tail of the ostrich, and consequently it is chiefly for the purpose of adorning our heads with them, that we deprive this bird of its life or freedom.

In both volumes, Dr. Sparrman has frequently censured the hasty assertions, the inaccuracies, and contradictions of Buffon. We can excuse this asperity, for Buffon had treated Linnaeus with the most unjustifiable ridicule, and attacked his system with the most illiberal arguments. Much must necessarily be wrong in the very universal system of the French naturalist; yet it is on the whole valuable; and we have had, in his late Supplement, instances of his candour, equally striking

ing with those which we had before received of his extensive knowledge, and captivating eloquence.

We have now advanced in the scale of animated nature to the inhabitants, of whom we have heard so many fables, and who have been represented as insensible savages, with scarcely a gleam of reason, at the same time the little which they possessed was said to be obscured by the most absurd customs, and the most extravagant irregularities. Perhaps even our author's account may be rendered more credible, if we abate somewhat of the extraordinary; yet we have already observed, that we have often erred in consequence of too great scepticism, or an unwarrantable confidence in our own judgment and experience.

In Dr. Sparrman's more favourable view of these Africans, we must not expect the ingenuity of the native Mexican, or the intrepidity which distinguishes the natives of the more northern parts of America; yet they are in the former respect superior to the inhabitants of Terra del Fuego, and perhaps not inferior to them in the latter. They seem to possess some shrewdness, much art, and, when treated well, though indolent, are patient and faithful. Their domestic utensils and arms are well adapted to their situations, and frequently executed with address.

In the new world, we have heard of the traces of regular fortifications, and the discovery of domestic utensils, in countries certainly not inhabited by any civilized race, within the reach either of records or tradition. At present the truth of these relations is doubtful; but, as the gradual revolutions in the state of the globe seem to point out some great antiquity, and violent convulsions, we ought not to decide from our limited experience. Perhaps the western part of America may have been the seat of science, of politeness, and of literature, at a period when Europe was yet barbarous; and the southern natives of Africa may have once proudly aimed at the dominion of the world. In this part of Africa there are marks of a race, at least more intelligent, more active, and powerful than its present inhabitants.

—While I was waiting the arrival of three farmers, and there was no particular natural subject about this spot that required peculiar attention, I set about digging in the earth after antiquities. I had before this, during my first residence near Groote Visch-rivier, observed heaps of stones larger than those few I had seen near Krakeel-rivier, and composed of stones equal to them in bulk. They were from three to four and four feet and a half high, and the bases of them measured six, eight, and ten feet in diameter. They likewise lay ten, twenty, fifty,

two hundred paces, and even farther asunder, but constantly between two particular points of the compass, and consequently in right lines; and those always running parallel to each other.

‘ I likewise found these heaps of stones in a considerable number, and knew from the account I had on this subject from the colonists, that they extended in this manner several days journey from this spot, in a northern direction, through uncultivated plains, into the Sneese Vlaktens, as they are called, where they are said to be met with in a still greater number of parallel lines. These monuments are therefore considered as irrefragable proofs, that this tract of country was formerly inhabited by a race of people, who were more powerful and numerous than either the Hottentots or Caffres, whose sepulchral rites, as well as other customs, and above all their inconceivable sloth and idleness, are too well known for them to be suspected of such large, and, to all appearance, useless undertakings.’

At present, its inhabitants are the Hottentots, the Boshiesmen, and the Caffres. The first inhabit the neighbourhood of the Cape, and the southern coast; the next are more distant from the sea; and the Caffres, who have been improperly confounded with the Hottentots, dwell chiefly on the eastern coast. We shall select part of the description of the Hottentot's person.

‘ With regard to their persons, they are as tall as most Europeans; and as for their being in general more slender, this proceeds from their being more stinted and curtailed in their food, and likewise from their not using themselves to hard labour. But that they have small hands and feet compared with the other parts of their bodies, has been remarked by no one before, and may, perhaps, be looked upon as a characteristic mark of this nation.

‘ The root of the nose is mostly very low, by which means the distance of the eyes from each other is greater than in Europeans. In like manner, the tip of the nose is pretty flat. The iris is scarcely ever of a light colour, but has generally a dark brown cast, sometimes approaching to black.

‘ Their skin is of a yellowish brown hue, which something resembles that of an European who has the jaundice in a high degree; at the same time, however, this colour is not in the least observable in the whites of the eyes. One does not find such thick lips among the Hottentots as among their neighbours the Negroes, the Caffres, and the Mozambiques. In fine, their mouths are of a middling size, and almost always furnished with a set of the finest teeth that can be seen; and taken together with the rest of their features, as well as their shape, carriage, and every motion; in short their *tout ensemble* indicates health and delight, or at least an air of *sans souci*. This careless mien, however, discovers marks at the same time both of alacrity and resolution; qualities which the Hottentots, in fact, can show upon occasion.’

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The Boshies-men seem to be almost a distinct race. They dwell in woods and mountains; and, so far from imitating the innocent pastoral life of the Hottentots, live on plunder, and sometimes by hunting. They are treacherous and cowardly; for, instead of attacking the lion in the plain, they shoot at it from a shelter, with poisoned arrows: they are careless and slovenly; for they depend more on the poison than the dexterity of the huntsman, or the excellence of their weapon. In themselves, they are often naked, ignorant of agriculture, and inattentive to every thing but plunder; they are sometimes reduced to the greatest extremities, and live on roots, berries, vegetables, and even on insects and snakes. In this view, the Boshie-man may be considered as a beast, and left to herd with his brethren; but he declares war also against the more civilized inhabitants. A party of these savages will sometimes attack a farmer, and drive away all his cattle. If discovered, and prevented from the theft, he will kill or maim them. It is not, therefore, surprising, that they are hunted like destructive beasts, whom they resemble so nearly in their manners and pursuits. In this contest, they are either killed or carried into captivity; but the latter event is uncertain, on account of their uncommon swiftness, by which means they escape to the mountains, and hurl vast rocks down on the heads of their pursuers. When made slaves, they are soon fattened; yet the better diet does not compensate for the loss of liberty. The plunderer escapes; but by some unaccountable change in his habits, the man who lives by rapine seldom carries away any thing from his master. The objects of their theft are indeed commonly eatables: in that situation they seldom are in want, and savages have little foresight. On the whole, this is an unfavourable picture of mankind: we recollect, on reading it, the Ouran Outangs, and the more fabulous Yahoos. Somewhat may perhaps be allowed for rooted prejudices; and, if the Boshie-man were the describer, we might expect a more favourable narrative.

The distant Caffres differs from both; and it is not very improbable, from some circumstances, that they have migrated from the neighbouring coasts of India. The Caffres are not so tall as some of the Hottentots, but robust and manly, seemingly not very fond of ornaments. In some instances, they seem treacherous and cowardly; but, in this respect, their conduct is not uniform; in others, they appear generous and hospitable.

The country of the Caffres lies to the east of Great Visch-rivier, next the coast. Its inhabitants, the Caffres, have no notion of the breeding of sheep, employing themselves only in rearing

horned cattle, and, like the Gonaquas Hottentots, wearing cow-hides, which are well rubbed and dressed with grease, till they become soft and pliable. Their houses, or huts, are said to be small and square, composed of rods, and covered with clay and cow-dung, which gives them the appearance of small stone houses.

The weapons of the Caffres are merely shields made of sole-leather, and hassagais, or that kind of javelin consisting of a slender and light wooden shaft, headed with a broad and rather heavy iron plate.

The nation is governed by many different chiefs, who probably have all the property of their subjects vested in themselves, and at the same time have an absolute unlimited authority over them. As far as I could understand, their state and power are hereditary. It is said that they are frequently at war with each other, and that they always kill the prisoners they have taken. But if a chief should chance to fall into the enemy's hands, he is not put to death, but is sent back again with admonitions to behave himself more peaceably for the future. The occasion of their wars is generally the same as in other parts of the globe, viz. either a want of the common sentiments of humanity in one of the contending powers, or their arrogant and rapacious disposition, or else some bone of contention which they cannot on either side persuade themselves to give up, without shedding their own blood and that of their fellow-creatures. It is even said, that a stolen or stray calf, or one grazing upon territories of a neighbouring country, and other matters equally trifling, will sometimes be sufficient to set two or more nations together by the ears. Neither of the parties, however, carries their revenge so far as to extirpate the other, but is satisfied when the adversary yields the day and sues for peace.

We shall conclude our account of the inhabitants, by selecting a short extract relating to the customs of the Hottentots.

My host and hostess, who twenty years before had lived nearer to the Cape, viz. at Groot Vaders Bosch, told me they believed the report, that a master of the ceremonies performed the matrimonial rites, by the immediate conspersion of the bride and bridegroom with his own water, was not without foundation; but that this was practised only within their craals, and never in the presence of any of the colonists. My Hottentots, whom I frequently questioned upon this subject, chose neither to confess the fact, nor absolutely to deny it, so that probably this usage is still retained in some craals.

That the funeral ceremonies are alike with every different tribe of Hottentots, we are well assured, as likewise that they are conducted in the following manner. The deceased is thrust either naked or with his cloak on, into some hole in the earth, or subterraneous passage, where they generally become a prey

to some wild beast. However, they usually stuff a large bundle of brush-wood, or bushes, into the aperture of this hole or passage.

‘ I was very assiduous in my enquiries, in how far it was true, that the Hottentots secluded from society such as were old and helpless. The only person that could give me any instance of this custom being practised, was my host. In his younger days, being out a hunting in Krakekamma, in company with one Vander Wat, with whom I was likewise acquainted, they observed in the extensive desert plains of that district, a little narrow slip enclosed with bushes and brambles. Their curiosity being excited, they rode up to it, and found within it an old blind female Hottentot, who, at first, as soon as she heard the Christians coming, endeavoured to crawl away and hide herself; but afterwards made her appearance, though with a very sour aspect: she confessed, however, that she had been left to her fate by the inhabitants of her clan. But neither did she desire nor receive any assistance from these Christians, nor, indeed, had they made any enquiries whether this was done with or against her consent.

‘ Calling afterwards at the craal she belonged to, all the information they got there was, that the old woman had actually been left there in that manner by them. With respect to any conveniencies she might have about her, they could perceive nothing, but a trough which contained a little water.

‘ Another custom, no less horrid, which has hitherto been remarked by no one, but which I had fully confirmed to me, is, that the Hottentots are accustomed to inter, in case of the mother's death, children at the breast alive. That very year, and on the very spot, where I then dwelt, just before my arrival, there had been an instance of it.’

On the vegetable kingdom we do not find much information besides what we have already mentioned. The Hottentots are acquainted with the nutritious quality of the gum arab. and the plant from which it is produced, the *mimosa nilotica*, is frequently found in the southern parts of Africa. We think it might be made a valuable article of commerce, if the Dutch would enlarge their system, and, by extending the knowledge of this coast, extend also its advantages. So jealous are they of their situation, that they conceal the numerous harbours in the southern extremity of the world, by the most narrow and injudicious policy. Every thing is ordered to be conveyed by land, and the only animals employed in drawing their waggons are oxen. This is not only a considerable impediment to the increase of their colony, but to the trade of the Cape: the inhabitants are supplied with necessaries at a greater price; and the goods bought, to carry away on their return, are few and trifling. We ought

to have mentioned, that there is a kind of aloes prepared in this country lighter than the succotrine, but seemingly not of superior value. Dr. Sparrman relates the method of preparing it.

We must now leave our instructive author, not without thanks to the able translator, for his valuable addition to the stock of English literature. We have received much pleasure and information from the perusal, which we could not communicate; and we must necessarily refer our readers to the volumes themselves for farther information, which is very plentifully interspersed among the incidents recorded in a lively and spirited journal.

*Thoughts on the Properties and Formation of the different Kinds of Air.* 8vo. 5s. in Boards. Murray.

THERE is some novelty and ingenuity in these Thoughts; but they are much obscured by an unphilosophical looseness of expression, and, in one or two instances, by inaccuracy of language. Even in the Preface, vegetation is called a body, and compared in this respect with water: these *two bodies* are said also 'to purify air from attracting its phlogiston.' But we shall give a summary of the author's system, in his own words.

'My general principles are these, that fire is matter; and that this matter, like every other matter that we know of, is capable of chemical attraction, or uniting with other bodies in the same manner as alkalies and acids; that the bodies which it has the greatest attraction for are acids and earths or water; *that these bodies by being united together form empyreal air*; and that fire when chemically united with other bodies is then to be called phlogiston, as in oils, spirits, bitumens, &c.

'The different acids are capable of concentrating different proportions of fire with the earths; the nitrous and vitriolic concentrate it in that proportion as to form empyreal air, which burns with a crackling noise as if it were full of some combustible matter. But if the phosphoric or marine acids be employed in the process they will *attract a higher concentration of fire*, and form inflammable air. And as bodies by being aerilized lose their power of attraction, so this empyreal air, when exposed to different bodies, will have its concentrated fire or phlogiston attracted, and become an acid, the phlogiston which neutralized the acid having left it.

'The air is the great menstruum which concentrates the rays of the sun, and conveys it to animal and vegetable life, the former receiving more of the sun's influence by it than by the direct rays falling upon the animal, and being in that manner imbibed.'

In

In support of these principles, our author examines 'actual neutralized, and concentrated fire.' Neutralized fire, in his language, is what we have been used to call phlogiston. Our author thinks it is derived from the sun alone, without being aware of the vast quantities of bituminous matters, at a depth where the sun can never reach, unless this earth, as Buffon supposes, was once a part of it.

The author next examines the different kinds of air, particularly the inflammable and nitrous airs, the marine and fluor acid vapours, and that species of nitrous air, in which a candle will burn. In all his investigations, he falls into the common error, that airs are composed of the bodies employed to procure them. In general, the air is only separated with different qualities, imbibed from the bodies with which it has been combined, and sometimes in a pure state, from those bodies having a superior attraction to the ingredients by which it was polluted. The remarks, however, on the nature of the inflammable nitrous air, are sometimes proper.

The Observations on Atmospheric Air are connected with the error we have just mentioned; but our author's method of explaining the appearance of fixed air, after common air has been exposed to phlogistic processes, is ingenious and consistent with his own principles. It arises, he says, from the concentrated fire being attracted by phlogistic bodies, which, as it had neutralized the acid ingredient in the air, in its original formation, now suffers it to appear in its proper state. Our chemical readers, though they will own the ingenuity of the remark, will probably hesitate, with us, in pronouncing it to be just. Many objections occur to it.

On mercury, our author affords us no very particular satisfaction. This chapter is chiefly composed of the opinions and experiments of others, on its calcination in consequence of agitation in water; a phenomenon not yet satisfactorily explained.—He next enquires 'how different Kinds of Air are affected by, and affect different Processes.' This chapter is so miscellaneous, the reasoning is so loose, and so often erroneous, that it would lead us too far to abridge, or make any observations upon it. The foundation, viz. the composition of airs, we have already explained.—The 'Uncertainty of Nitrous Air, as a Test of the Salubrity of common Air,' is a subject now sufficiently understood.

The following chapter is on Fixed Air; but our author's reasoning rests on a foundation which we think unstable, viz. that pure air is only fixed air, with a greater share of phlogiston neutralizing the acid. Almost every experiment contradicts it.

On

On the subject of Vegetation, the author is a little inconsistent. Let us take his own words; where he endeavours to reconcile the opposite experiments of Priestley and Scheele.

‘ Upon whatever principle vegetable circulation is conducted; it is certain there is an acedent juice or fluid which circulates from their roots; this being exposed within the power of the air’s attraction it decomposes it; and makes it foul air the same as animal respiration. This vegetable juice or fluid has equally the same effect out of the vessels as in the vegetable; the same as the animal fluids or blood, which equally decomposes the air when exposed either out or in the vessels. The vegetable fluids being strongly acedent in their circulation decompose the air (agreeable to the chemical table of attractions) and partly neutralize their acedency.

‘ The juices received from the earth then attracts phlogiston from the air, and from the rays of the sun, from light, and from the heat, which in the summer is generally considerable; they being all concentrated by those acedent fluids. The heavy gravitating earthy parts being attracted by the vegetable fibres are concreted with them, and their principal moisture being evaporated; part of the remaining fluids is sometimes discharged as a high concentrated fluid in an aerial form, the same as common air, only of a higher quality. We need not be surpris’d at this, since they contain the three great constituents phlogiston, an acid, and water or earth.

‘ The sun and light have a particular influence upon vegetation; for if a vegetable is kept in the dark it will fade, losing its natural green colour; and its fluids will not have that high impregnation of phlogiston. In short it may just be said barely to vegetate. Dr. Priestley found that light was the great agent which made vegetables form empyreal air, that if they were placed in the dark no air would be generated. Mr. Ingenhouz found that vegetables in the day time would yield empyreal air, but in the night time foul air.

‘ These experiments directly shew us how necessary the sun is to vegetation, and to the formation of empyreal air. As the juices circulate within the vegetable they receive a higher impregnation of phlogiston or quiescent fire; so at last their impregnation is so high as to expand the fluids, and give them an aerial form; and agreeable to that observation of Mr. Ingenhouz, in the day time the impregnation is so high as to form empyreal air, but at night, being bereft of the sun, it forms only foul air.’

If this means any thing, it is, that vegetables are capable of producing air, because they contain all the ingredients of the combination, when joined with the heat of the sun. Yet the author afterwards tells us, that ‘ if he is confirm’d in one fact in this work’ it is, that vegetables make the air foul. He informs us, indeed, that he avoided the aquatic plants in

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his experiment; but we can tell him, that no plant affords pure air, except it be in a healthy state, and the quantity of air is in proportion to its strength and vigour. If then he tried the experiments in the usual way, he would find the air injured by almost every plant, except an aquatic; for every other must be forced from its natural situation, before the experiment can be tried. Perhaps there is no fact better ascertained, than that healthy strong plants, in the sun, really separate pure air. We should be glad to be informed by our author, how 'every particle of air' can be expelled from water; and next, how the water can be prevented from re-absorbing air from the atmosphere, in such experiments? Neither boiling, nor the air-pump, will be sufficient; for after all these experiments, we are able to demonstrate air in water, by unequivocal experiments, though the water be not decomposed.

The nature and formation of pyrophori are explained on the author's general principles, viz. a large quantity of neutralized heat, slightly connected. But few will probably agree with him in thinking, that the heat of the sun is the cause of the saltiness of the sea.

'The sun being the great author of fire, his rays upon this globe being concentrated, form sulphur, oils, bitumens, salts, &c. Upon the earth his rays form vegetation and animal life. Upon the immense waters the salts of the sea and animal life; for as there is no vegetation there comparatively, his rays are neutralized by the waters, and form the salt fluid. It is from this cause that the sea has the greatest degree of saltiness immediately upon that part of the globe where the sun is vertical, and in the autumn after he has given his full influence.'

We have selected this paragraph, not only to support our assertion, but to enter the strongest protest against this mode of philosophizing.

Our author's opinion of heat, and its combinations, are already known: the tenth and eleventh chapters explain them more fully; and various arguments are adduced, we think without success, to shew that the causticity of earths and salts do not depend so much on the absence of fixed air, as on the presence of neutralized and concentrated heat.

The following chapters are chiefly an account of difficulties, which, in our author's opinion, attend the common systems. We own that there are many difficulties in the aerial philosophy; but our author has magnified them, by not attending to some necessary distinctions, and increased them by his errors. He seems to think, however, that phlogiston is not attracted by air, but that it is neutralized by acids. The absorption of air by metals, in calcination, was known by Dr. Hales: it has

has not yet been proved, that the air absorbed is only the de-phlogisticated portion of the atmosphere, which we now know to be a very inconsiderable part of it, perhaps not exceeding one-third.

The next chapter is entitled 'Some striking Facts and Observations.' The facts are chiefly collected from some modern chemical works, and explained by our author's theory. They relate to the formation of empyreal air, which leads to the method pursued by nature to correct vitiated air. We here find that, at last, our author really thinks that this is not performed by vegetation. It is enough to remark, that this theory necessarily supposes impure air lighter than common air; in fact, fixed air is heavier, and phlogisticated air differs so little, that a common hill brings us into an atmosphere of the same weight. The difference is scarcely  $\frac{1}{1000}$ .

We then meet with some observations on the electric matter, 'as forming different kinds of air.' It is supposed, that the matter is the same with phlogiston. The author concludes with some of the different theories relating to the formation of air, with observations on each, and an attempt to show the superiority of his own system.

We have considered this volume more particularly than may have seemed necessary from its appearance, because it was our duty to examine whatever had pretensions to novelty, or tended, in the slightest degree, to improve our knowledge in these intricate disquisitions. Yet the form prevented us from being very full on any part; for the work is often vague and desultory, truth is mixed with error, and though it rests, in a great degree, on the experiments of others, is not free from mistakes and misrepresentations. This was sometimes unavoidable, since this writer has, confessedly in one instance, and probably in more, examined systems, of which he has only seen imperfect extracts. All these circumstances prevented a more exact analysis; but we must again repeat our commendations of the author's ingenuity, which, though sometimes conspicuous in investigating truth, has been frequently an *ignis fatuus* which has led him into error.

*Medical Transactions, published by the College of Physicians in London. Vol. III. 8vo. 6s. in Boards. Doddsley.*

**A**FTER repeated efforts, the College have concluded their Volume; and indeed, in every part of it, the labour and the difficulty are conspicuous. But we must explain. The second volume appeared in the year 1772, and was mentioned in the thirty-third of our Journal: three years afterwards a pamphlet, consisting of about four sheets, was published, under the



the same title, as it was said to be 'uncertain *when* the College of Physicians would go on with the design of publishing medical papers.' This pamphlet is now re-published, as the design appears to be continued; though it would not have detracted from their dignity, if the remainder of the volume had appeared separately, especially for the purchasers of the former part: a respectable society should not descend to the artifices of a professed book-maker. We shall consider the whole, as usual, in its order, for we did not examine the first part, at the time of its publication,

Article I. A Letter to Dr. Heberden, concerning the Angina Pectoris; and Dr. Heberden's Account of the Dissection of one who had been troubled with that Disorder.—This is the narrative of an intelligent man, who had carefully observed the progress of his disease, and related it with fidelity and distinctness. It appears to us a valuable model of what medical narratives should be. The complaint is now better known in its form, than the method of cure. The latter has certainly been obscured, by other diseases having been mistaken for the angina pectoris: consequently the successful remedies in those complaints must fail, when applied to the real disease. It has not yet been remarked, how little the name is applicable to the symptoms, which are frequently owing to a spasm of the external muscles, though certainly combined with a similar affection of the bronchial fibres, and the heart. We shall select the dissection, which, as usual, rather shows the effect than the cause of the disease.

'In general the viscera were well formed, and in a sound state, with marks of great robustness. The contents of the thorax were examined with peculiar attention, particularly the heart with its vessels and valves, and were all found to be in a natural condition, except some few specks of a beginning ossification upon the aorta, and some adhesion of the lungs to the pleura on the left side. The left ventricle of the heart was remarkably strong and thick, and as perfectly empty of blood, as if it had been washed. Nothing extraordinary could be perceived in the brain, unless that there was rather more water in the ventricles, than is common for such an age. It was very remarkable, that the blood was no where coagulated, and did not coagulate even after being more than two hours exposed to the air; but at the same time could not be called perfectly fluid; being of the consistence of thin cream; but there was no separation of any of its component parts.'

We shall select also the dissection of Dr. Wall's patient, which contains every thing remarkable in the second Article.

'Upon attempting to open the thorax, the cartilages of the ribs were found so much indurated, that it was exceedingly difficult

difficult to divide them by the knife. This ossification was most remarkable in the sixth rib on each side, but was much the strongest on the left; being there full as hard as the bone itself. — Upon raising the sternum, the surface of the pericardium for a large extent was covered with fat, nearly an inch in thickness. The lungs were greatly distended with very black blood, they were full and hard; and in the cavity of the thorax was a very considerable quantity of an aqueous fluid.

• Upon cutting into the lungs, a frothy mucus, mixt with something purulent and of a fœtid smell, issued from every part, but principally from the divided bronchia: this matter was more in quantity from the left lobe; but no cavity, ulcer, or abscess, were observed any where. — Upon opening the pericardium, the heart appeared of an uncommon size, and was covered with a great quantity of fat; the pericardium contained not less than a pint of fluid. — Upon examining the heart, no part appeared diseased, till we opened the left ventricle; and there, the semilunar valves, placed at the origin of the aorta, were found to be perfectly ossified. They did not, as usual, lie flat upon the divided orifice of the vessel; but stood erect, and appeared to be immovable. They were entirely ossæous through their whole substance; but the ossification was formed unevenly, and as it were in spines, some parts being near a line in thickness, and others thin like a connecting membrane, but perfectly boney. — The aorta was at its curvature considerably enlarged; and for near an inch from the heart, was in part ossified; there being several bony scales or laminæ in it, but not connected with one another.

In this case, the induration of the valves must have been the effect rather than the cause. We have been informed that it is not an uncommon appearance, in the bodies of those who have died of angina pectoris.

III. Cases and Remarks relative to Diseases of the Bones; by Mr. Walker, Surgeon, in Virginia. — In the principal case contained in this article, the cavity of the humerus was laid open by successive applications of the trepan. The bone was carious, and the rotten parts exfoliated, so that the boy recovered the use of his arm.

IV. The Consequences of a Crown-Piece, swallowed by an Epileptic Man. — The crown-piece had been swallowed during an epileptic fit, and was afterwards brought up in consequence of violent vomiting. The epileptic fits ceased; but this mode of cure is not likely to become popular: in fact, the whole article is exceedingly trifling.

V. The Method of preparing the Ginseng-Root in China. — This paper is somewhat more valuable than the last, but contains nothing sufficiently interesting, to induce us to select any part of it.

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VI. A Case of the Angina Pectoris, with an Attempt to investigate the Cause of the Disease by Dissection; and a Hint suggested concerning the Method of Cure. By Dr. Haygarth, of Chester.—This is a judicious and satisfactory account of an inflammation of mediastinum, and a suppuration, by which its cavity was filled with purulent matter. It has no relation to the angina pectoris; and the learned and intelligent author, whose abilities we have often had occasion to mention with respect, seems to think that the disease, distinguished by that name, is often of very different kinds. We think that in dissections, by which the heart is examined, matter in the duplicature of the mediastinum must necessarily be discovered. The author, on reflection, will see that this must be the case in raising the sternum.

VII. Of the Use of fermenting Cataplasms in Mortifications.—The cataplasms were made with fermenting materials, and very useful. We are afraid that the opinion which foreigners entertain of the London college will not be increased, by seeing the acid nature of fixed air, even now introduced as a question. If this part really was reprinted, the quære should have been omitted. At this place the former publication is concluded.

VIII. An Account of the Epidemic Disease, called the Influenza, of the Year 1782, collected from the Observations of several Physicians in London and in the Country. By a Committee of the Fellows of the Royal College of Physicians in London.—A just and well drawn account; but we have already exhausted the subject.

IX. A History of the fatal Effects of Pickles impregnated with Copper; together with Observations on that Mineral Poison. By Thomas Percival, of Manchester, M. D. F. R. S. and S. A.—This is a foundation for caution; but we own that, in our opinion, as the samphire had nothing ‘peculiar in its flavour,’ it could contain no quantity of copper capable of being injurious. Those acquainted with the strong taste of this metal, when combined with an acid, will be the best judges of this circumstance. The second case and remarks are more valuable.

X. Two Cases of a Constipated Belly, cured by the external Application of cold Water.—This remedy is well known; and the cases contain nothing worth remarking.

XI. An Account of a singular Disease, which prevailed among some poor Children, maintained by the Parish of St. James, in Westminster. By Sir George Baker, Bart.—The disease was a pain in the stomach and back, followed by head-ach, delirium, and convulsions. It arose from a new painted room, in which eighteen girls and a servant slept, being too closely

closely shut up during the night. The cause was obvious, and the method of cure not particular. Some reflections, on the effects of confined air, are added; but they contain nothing new or curious.

XII. Observations of the late intermittent Fevers; to which is added a short History of the Peruvian Bark. By the Same.—Sir George Baker makes the same remark, which we have often had occasion to mention, that, in some late epidemic intermittents, the bark was almost useless. He mentions the methods sometimes practised, when this remedy had failed; but seems to think, that no one had a very decisive superiority, since none was in general use. We were distressed as well as other practitioners, and at last had recourse to the quack-medicine mentioned by the author, which, after emetics and laxatives, always succeeded; and, from some particular circumstances, we had a large share of the worst sort. The practical remarks, and the history of the bark, afford some useful and curious information.

XIII. A Letter to Sir George Baker, Bart. on the successful Use of the Preparations of Lead in some Hæmorrhages. By Henry Revell Reynolds, M.D.—Dr. Reynolds is much afraid of lead; but, with very little precaution, five times the dose of saccharum saturni, which he mentions, may, we know, be given with safety and advantage. It should not, however, be used, but by those acquainted with its management. The author of this paper gives from one grain to a grain and a half, with from three to four drops of the tinct. thebaic; but we suspect that the opiate was the useful medicine: if he wished to try the lead, it should have been used separately.

XIV. Some Experiments made upon Rum, in Order to ascertain the Cause of the Colic, frequent among the Soldiers in the Island of Jamaica, in the Years 1781 and 1782. By John Hunter, M.D.—The cause of the colic was found to be a saturnine impregnation, contracted from the worm in the refrigeratory. The author seems at a loss to know, how the lead is dissolved. He finds that lead may actually be dissolved by spirit; but is not aware that there is always a small portion of the acetous acid in all vinous spirits: it is so intimately combined with the spirit, that it is not perceived, but in particular circumstances. We wish that the English chemists would not depend so much on the certainty of Hoffman's liquor probatorius: this confidence has misled Dr. Hunter, in more than one instance.

XV. An Account of a Case of an uncommon Disease in the Omentum; and of a double Kidney on one Side of the Body, with none on the other. By John Hunter, M.D.—

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The omentum was much enlarged by sacs of purulent matter and water, interspersed with the fat. The kidneys were both on one side, united behind, with each its distinct ureters, pelvis, and vessels. We wish that the symptoms of the disease had been more particularly related.

XVI. An Account of the successful Use of Foxglove, in some Dropsies, and in the Pulmonary Consumption. By Erasmus Darwin, M. D.—Dr. Darwin seems to have been the first modern author who publicly recommended the foxglove. He now gives the event of his trials with this medicine in different species of dropsy, and his testimony is very favourable to it. We think that it has failed in our hands as often as it has succeeded; and though we have tried it with every precaution, we cannot join in its praises very warmly. It is, however, an additional resource, in a disease where medicine is frequently useless. Our author tells us, that in one instance of phthisis pulmonalis it succeeded, but failed in two. This remedy was once celebrated for the cure of consumptions, and we wish to see it tried more generally, as its effects in lessening irritability seem to be conspicuous. In scrophula, the foxglove seemed to succeed; but the effects were not clear and decided. In one case of asthma, it was for a time useful; in melancholia it had no salutary effect.

XVII. An Appendix to the preceding Paper. By Sir George Baker.—In this Appendix, a case is related, which appears to be that of the late Dr. Richard Saunders, in which the foxglove produced a temporary relief. We are afterwards told, that the disease returned, and proved fatal. In a servant of the family it was more successful. A pretty full history of this remedy, and its various fortunes, is next subjoined.

XVIII. A Sequel to the Case of Mr. Thomas Wood, of Billericay, in the County of Essex. By the same.—This gentleman, who by abstinence and exercise reduced himself from a state of excessive corpulency to a moderate size, by the methods related in the second volume of the Transactions, died in May, 1783, of an inflammation of the bowels, from riding in the rain. The present article is intended to refute a report, that he was addicted to the use of spirits, and to correct some few errors in that article in the volume referred to. We think Mr. Wood's directions to his correspondents, on the management of their health, must be highly curious and entertaining. We hope to see them in public.

XIX. An Account of a singular Cure of a Dropsy. By George Pearson, M. D.—The dropsy was relieved by two pimples on the inside of the thigh; and, in imitation of na-

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ture's efforts, afterwards completely cured by a very bold and frequent use of the scarificator.

XX. An Account of a Disease, occasioned by transplanting a Tooth. By William Watson, M. D.—This is a remarkable history, and ought to be made public. A tooth was transplanted from a person, in every respect, so far as examination could ascertain, quite healthy, into the socket of another healthy person. Soon afterwards, the latter was affected with spreading ulcers of the mouth, and carious jaws, which yielded only to mercury. The tooth too, before it was transplanted, was soaked in warm water, and wiped quite dry. At the same time we must remark, that the new tooth was not first affected, nor did it first fall out. The case is very curious; but, if all the circumstances have been related, it is inexplicable. If there has been no concealment, we think the tooth had no share as a cause: we must add too, for the sake of the surviving relations, that we have seen more than one spreading ulcer, where there was not the least reason to suspect venereal infection, yield only to mercury.

XXI. An Account of an extraordinary Conformation of the Heart. By Richard Pulteney, M. D.—The patient had almost a total inability of exerting his muscular powers, on account of the faintness and difficulty of breathing which ensued. This appeared owing to a canal from the aorta, through the septum, which divides the ventricles. The canal was near the base of the heart, at which the septum seemed to terminate. The ring too, at the entrance of the pulmonary artery, was smaller and more firm than usual. The effects of this structure will be obvious.

XXII. Observations on the Disease, commonly called the Jail or Hospital Fever. By John Hunter, M. D.—This seems to be a faithful account of a peculiar epidemic; and the method of cure, though little varied, is judicious. The author errs only in looking on this epidemic as the general form of jail fever; for it frequently assumes a very different appearance.

XXIII. Two Cases of obstructed Liver, followed by Dropsy, successfully treated by Mercurial Friction. By Francis Knight, Surgeon.—The title gives ample information of the contents of this article.

XXIV. An Account of a division of the Liver, occasioned by a Fall. By George Pearson, M. D.—The patient fell with his right hypocondrium and epigastrium on the edge of a pail, from the sixth step of a ladder. The pain was excruciating in the abdomen and *shoulders*; but cold sweats and symptoms of irri-

irritation soon came on, which proved fatal within ten hours after the accident.

‘ The blood being removed by a sponge, the right lobe of the liver appeared divided, in an oblique direction, through it’s whole substance, from it’s extremity, on the right side, to the border of the left lobe; the two portions being only connected by the *vena cava*, and the trunks of the *vena cava hepatica*. The inferior portion was a larger mass than the other part, being about three-fifths of the right lobe. Under this larger portion the *arteria hepatica*, the *vena portarum*, the gall-bladder, and the bile-ducts, were found not injured.’

In many respects this case is curious and important. It is illustrated by a plate.

XXV. An Account of a singular Fact, in the Practice of Inoculation of the Small-pox. By Mr. John Dawson, Surgeon.—This fact deserves attention. Two children were inoculated; the arms suppurated, and patients, inoculated from that purulent matter, were infected properly; but these children had no fever, and, in a subsequent inoculation, had the disease regularly. The fever is, however, the criterion by which we now judge, and, as that did not appear, the disease, at a subsequent period, might have been expected.

XXVI. Of the Measles. By William Heberden, M. D.—This very just and accurate description of a disorder, sufficiently attended to in practical authors, cannot be abridged. The practical remarks are also useful.

XXVII. Additional Observations concerning the Colic of Poitou. By Sir George Baker.—Sir George Baker describes the Colic, in this paper, and gives some directions relating to the cure. He subjoins some remarks on the way in which lead may be the unsuspected cause of the complaint. Much has been said of glazed earthen vessels; but many manufacturers use no lead in the glazing: at least in many glazed earthen vessels, if there is any faith in the famous liquor, made and used with more precautions than are commonly employed, no lead is dissolved by the vinegar which has stood in them forty-eight hours in a moderate heat. As the author has told us, that vitriolated lead is insoluble in water, we were surprised to find him examining the lixive with his tormentor, the leaden inquisitor. We may just hint to sir George, that this salt is really soluble, in a small degree, in *pure rain water*; but his test is incapable of discovering it: if he doubts it, we refer him to his table of affinities, for the foundation of the change in consequence of the presence of *saccharum saturni*. We clearly perceive the effects of lead in the cases subjoined;

but we are not so fully convinced that lead is the sole efficient cause of the Poitou colic.

We have thus shortly examined this volume, in the order of the articles. If we have been obliged to speak more slightly of the greater number of the papers than may appear consistent with the respect due to a royal college, we must, as usual, plead our duty: and the strictest impartiality is no where more necessary than when the weight of names, and the splendour of titles, may contribute to mislead the inexperienced reader.

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*An Answer to the Rev. James Ramsay's Essay, on the Treatment and Conversion of Slaves, in the British Sugar Colonies. By some Gentlemen of St. Christopher. 4to. Two Dollars. Printed at St. Christopher's.*

THE slavery of the Negroes in the West India islands, however repugnant to humanity, and derogatory to the Christian religion, is too strongly connected with personal considerations, to be voluntarily relinquished by the planters. It might naturally be expected, therefore, that Mr. Ramsay's Essay, in which he contended with great and laudable zeal for the abolition of this practice \*, would excite a general alarm among that class of men whose interests must be particularly affected by such an event. Some gentlemen of the island of St. Christopher are the first who have engaged in attempting to refute the arguments, and contradict the most essential facts, advanced on this important subject by the above mentioned author. But we are sorry to observe, that in the prosecution of their design, they discover a degree of prejudice inconsistent with impartial enquiry; and where the defence of the practice for which they argue ought to be explicit and well supported, they rather endeavour to evade or palliate than repel the charges exhibited by the author of the Essay. These gentlemen set out with urging the merits of their own conduct, respecting the sums of money which they contributed towards the defence of Brimstone-hill, and other purposes, during the late war. We have no inclination to depreciate the efforts made by the inhabitants of St. Christopher against the enemies of Great Britain: on the contrary, we consider them as deserving of praise for every act of loyal attachment manifested on the invasion of the island. But these allegations, however just and commendatory, have no connection with the slavery of the Negroes.

The conduct of those gentlemen as authors, however, is more liable to animadversion with regard to another circum-

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\* See Crit. Rev. vol. lvii. p. 381, 449.

stance;



stance; which is their unbecoming attempt to injure the established reputation of the author of the Essay. This is such a proceeding as can be ascribed only to resentment; and instead of supporting, never fails to wound the cause where it is employed.

The authors of the Answer endeavour afterwards to justify the slavery of the Negroes, by examples in other ages and countries, and even by the authority of Scripture. But arguments drawn from political institutions, supported by custom, and accommodated to particular situations of society, can give no sanction to the continuance of a practice, which more enlarged views of the rights of mankind have at length abolished in civilized nations. Having examined the relation between master and slave in ancient times, in Gothic times, and as proposed for Scotland, in the year 1698, they proceed to consider it in its present form, in the British colonies. Of this, as may well be supposed, they give the most favourable representation. But we cannot say that any of the observations or arguments which they have advanced, either in the smallest degree invalidate Mr. Ramsay's authority, or can reconcile the mind of a liberal enquirer to the doctrine which they endeavour to support.

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*Curfory Remarks upon the Rev. Mr. Ramsay's Essay on the Treatment and Conversion of African Slaves in the Sugar Colonies.*  
8vo. 2s. Wilkie.

THE author of these Remarks follows as an auxiliary to the Gentlemen of St. Christopher, whose cause he maintains with greater appearance of investigation. For the most part, however, his observations deserve to be considered rather as minute than important; and on a subject in which facts alone are concerned, he too frequently bestows his attention on speculative topics. But that our readers may be enabled to form an opinion for themselves, with regard to a controversy maintained by opposite assertions, we shall lay before them a short extract, taken from a part of the Remarks, the credit due to which, when weighed with that of the Essay, must depend entirely upon the comparative authority of the different authors.

'Page 69.—“At four o'clock in the morning the plantation bell rings to call the slaves into the field.”—Now every Tyro in geography knows, that in the latitude of most of our sugar islands, it is not light, even when the days are longest, till after five o'clock. For what purpose, therefore, the Negroes

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should be collected in the field by four, Mr. Ramsay alone can tell.

‘ Pages 69, 70, &c.—In the author's account of the plantation duty of the slaves, he employs the greatest part of four or five pages, in expatiating on the toil of picking grass. This is a department of their duty, which is certainly attended with more trouble in the island where he lived (from the peculiarity of its soil) than in any other in the West Indies; yet, there, it is not half so tiresome as he endeavours to represent it; for in seasonable weather, and particularly when the slaves are employed in weeding, they have little to do more than to collect the grass into bundles, which they have already hoed off the ground; in the driest parts of the island, this is the case near half the year; and in the mountainous and seasonable parts, even of St. Christopher, the grass and other food for cattle, which grows among the canes, is in such plenty as to become a nuisance.—The author must likewise well know, that in wet seasons, the slaves are not only able to procure the grass required of them for the estate, but that they frequently bring large bundles to town to sell on their own account, both at noon and in the evening. In most of the other islands, this terrible task is a mere nothing, except now and then, during a spell of uncommon drought.

‘ By Mr. Ramsay's account the Negroes do not get to sleep till midnight, and are roused again by four in the morning. The absurdity of supposing any set of beings could undergo a regular life of labour, with only four hours rest out of the twenty-four, especially when fed so indifferently, as he pretends, is too glaring to need any comment.—The real fact is, that the whole work expected from the slaves is over by seven or eight o'clock; except in crop-time, when such as attend the mill, and boiling-house (perhaps fifteen or twenty out of a hundred) continue their attendance an hour or two later; and on plantations where there are only cattle mills, this division remains sometimes employed, with proper relief, most part of the night. So that it is a Negro's own fault, if he does not get a much larger portion of sleep, during a year, than falls to the share of an officer in garrison, or on board a ship of war.

‘ Page 75.—After praising the skill of the overseers, in being able to take out flakes of skin with a whip, the author says; “the wretch in this mangled condition, is turned out to work in dry or wet weather, which last, now and then, brings on the cramp, and ends his sufferings and slavery together.”—So far is this from being the practice, that our planters are remarkably careful to prevent even their unmangled Negroes from being exposed in wet weather; they are permitted, during rain, to retire from the field to the nearest shelter; nor is it uncommon, for temporary sheds to be erected for that purpose: and it is almost an unvaried custom, to supply such slaves as have been un-

unavoidably exposed to a wetting, with a proper cordial to counteract the pernicious effects of such an accident; whole gangs being, on these occasions, served either with a dram, or an allowance of warm toddy.

In a dispute of this kind, it is impossible to determine, without local knowledge, which of the parties is supported by truth. Mr. Ramsay's observations may not be universally applicable to the conduct of all the planters, in each of our West India islands; nor did he ever affirm them to be so; but we cannot help thinking that, in particular parts, there might be found sufficient evidence to confirm the representation he has exhibited; and we must, on this occasion, so far interpose our own sentiments, as to express the extreme abhorrence which we feel at the ungenerous and unprovoked attempt, made by all his opponents, to calumniate his character. His Essay was of a political and moral nature, entirely relative to the general rights of human kind, and ought never to have excited the planters, or their advocates, to personal invective and scurrility. But this is too frequently the reward of a public-spirited writer, who attempts to overthrow a system which is strongly supported by the interests or prejudices of a numerous body of men.

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*A Reply to the personal Invektives and Objections contained in Two Answers, published by certain Anonymous Persons, to an Essay on the Treatment and Conversion of African Slaves, in the British Colonies, by James Ramsay, M. A. Vicar of Telford. 8vo. 2s. Phillips.*

IN this pamphlet Mr. Ramsay vindicates himself from the injurious aspersions of his opponents, with all the honest indignation extorted by unmerited reproach, and with the acuteness of a man of ability. The subject is of too personal a nature to affect the determination of the controversy. But candid readers, in general, will be ready to admit, that a cause which is obviously maintained from interested motives, and enforced with detraction, is not likely to be founded, whatever its advocates may pretend, in principles consistent with the dictates of philosophy or religion. From the good opinion we entertain both of Mr. Ramsay's veracity and judgment, and likewise from the satisfactory manner in which he replies to the objections of his antagonists, we could have no just cause to hesitate with regard to the credibility of the representations he has made; but, with that anxiety which is natural to a man of principle, when labouring under suspicion or obloquy, he has condescended to support the most essential

part of his assertions by other authority than his own. To lay before our readers the corroborating evidence which he has produced, would lead us into superfluous prolixity, and we shall therefore refer to the Reply.

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*An Inquiry into the Effects of putting a Stop to the African Slave Trade, and of granting Liberty to the Slaves in the British Sugar Colonies. By the Author of the Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies. 8vo. 6s. Phillips.*

THE political consequences which would result from putting a stop to the African slave-trade, constitute a very proper subject of enquiry for the author of the Essay which has given rise to the present dispute; and he informs us, in an advertisement, that he had originally intended to publish his thoughts on such an event at an earlier period, as a defence of the abolition which he proposed. Mr. Ramsay acknowledges he is of opinion, that the sugar trade; with which that for slaves is at present connected, is of the utmost importance to the state; and that any sudden shock which affects it, will be widely and deeply felt. But to prepare for the abolition of slavery, he proposes that we should endeavour at establishing factories on the coast of Africa, where, on account of the warmth of the climate, the several productions of the West India islands might be cultivated,

‘Were Africa civilized, says he, and could we pre-occupy the affections of the natives, and introduce gradually our religion, manners, and language among them, we should open a market, that would fully employ our manufacturers and seamen, morally speaking till the end of time. And while we enriched ourselves, we should contribute to their happiness. For Africa, in its highest probable state of culture, could not possibly interfere with the staple of Britain, so as to hinder an extensive and mutually advantageous trade from being carried on between the countries. The great difference of climate and soil must always distinguish the supplies and wants of each.’

‘Should it be objected, that if we abandon the African trade, our rivals will extend their share in it, by which their wealth will be immediately increased, and their sugar colonies improved to the certain advancement of their, and as certain loss of our, naval importance, I might leave the answer to the man of morality and sentiment; but I fear not to encounter it in a political view. That the African trade is in itself destructive to our seamen, is known to every person who has an acquaintance with it. Indeed, a mortality among his crew in the middle passage (from Africa to the West Indies) is a pleasant thing to a Guinea captain, of which he is not often disappointed,

appointed. It saves the ship a great expence in wages; for many more mariners are wanted to collect the slaves on the coast, than to navigate the ship after she is fully loaded. And it is not obscurely hinted, that ill-usage, at least, has often been tried, in order to produce it; which if it has not its full effect on the passage, makes the seamen quit the ship as soon as she arrives in the West Indies. I mean not here an undistinguishing censure; however oddly it may sound, I have, in this line, known men of feeling, that were far above such vile notions of parsimony. But the greatest advocate for the trade will not say, that these last are the most numerous party.

Now if the slave trade were changed for an ordinary commerce, or mutual barter of commodities with Africa, this temptation to destroy or dissipate seamen would be taken away. Some ships would load on the African coast directly for Britain; others would load with cattle, mules, rice, pipe-staves, &c. for the sugar colonies. One great cause of an alarm in the sugar colonies, from the checking of their intercourse with America, is the loss of a market for their rum. This might be most profitably exchanged, by fitting it for the African market, and giving it in return for African commodities. The quantity of goods exchanged for slaves in Africa, is perhaps the least object of that commerce. The annual British exports to Africa are not estimated higher than £.500,000, including a considerable quantity that is usually exchanged with American and other foreign traders on the coast; about £.50,000 of this is returned in ivory, gold dust, &c. The greatest part of profits of the slave trade is raised on the sugar planter. It is true, slaves grow every year dearer on the coast, in proportion as the Africans become better acquainted with the value set by the white traders on their wretched countrymen. But at their highest price they have seldom, if ever, come up to one-third of what they sold for in the West Indies; if valued as the goods for which they were bought were shipped in Britain. Till lately, a great proportion was bought on the coast, at a sixth part of what the planter was obliged to pay for them. It is also to be remarked, that our present trade to Africa is confined to a few tyrants and their brokers. But were the country once civilized, every person in it; who could labour with his hands, would make a demand on our manufactures, and extend our commerce. The change then proposed here, so far from lessening our trade, and the number of our seamen, would extend the one, and preserve and increase the other in an almost inestimable proportion; and we have plainly shewn, that its effect on the trade of the new empire of America ought not to be the object of our concern.

Mr. Ramsay is aware of the objection, that our quitting the slave trade would throw a profitable branch into the hands of our rivals, improve their sugar colonies, and advance them in importance. But he replies, that this trade can continue

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in no hands longer than the Negroe countries remain in a state of barbarism; and that as Britain was the most forward in the traffic of slaves, it becomes her to be the first to labour in effecting a reformation. But he farther observes, it is a notorious fact, that a considerable proportion of our African trade, for the last twenty-five years, has been actually directed to the supplying of the French colonies with slaves; and that the improvement arising thence contributed towards their making so formidable an appearance in the beginning of the late war. It is his opinion, likewise, considering the extensiveness and fertility of the French islands, particularly Hispaniola, with the habitual frugality of their planters, that in less than twenty years, even in spite of our bounty of twenty shillings per cwt. they will supplant the subjects of this nation in every foreign market for sugar.

The author next considers the probable consequences which would result to our own sugar colonies from advancing the condition of their slaves.

‘ That Britain, says he, has a majority in them attached to her laws and her interest, it would be ungenerous not freely to acknowledge; and whatever prejudices existed among them against a connection with her, when compared with her rival, they have in a great measure been done away in the small islands, by their late experience of the nature of a French government. Still it is not to be concealed, that in several of them there is a strong lurking bias for the new empire of America. The conduct of Barbadoes and Jamaica, in the beginning of the late contest, marked this too strongly to admit of a contradiction; the restless emigrations from the sugar colonies thither continue to mark it. The Americans indeed have not yet been able to give any specimen of liberality of sentiment to encourage this bias, or of advantages to be gained by espousing their cause. But that individuals, who have occasion to wish for an easy method of paying debts, should delight in change, even when it promises little, needs not to be wondered at.

‘ But supposing this bias, and the propriety of it, still it is a doubtful point, if any considerable share of West Indian property will be in the families, who now possess it, at that period when Britain and France shall be so weak, and America so strong in naval force, as to allow of our sugar islands being added as an appendage to the American empire. Though it may be an object of deliberation with whom they may be connected, yet it will not be disputed that they can never think of setting up for themselves. They must ever continue to belong to some one or other naval power; and surely from present appearances no period can be assigned, when that power

shall be America. Yet suppose every thing to happen as speedily as it is fondly imagined, and observe the consequences.

America, under a republican government, can never be but a disjointed unwieldy state, which nothing but common danger can possibly unite in one purpose. If the sugar islands be connected with them, it must be by conquest, when they are become superior at sea to the European naval powers. By the maxim on which America separated from Britain, no countries, between which seas intervene, can be incorporated together. The sugar colonies, therefore, can never hope to be allowed to partake of any particular American constitution: They must be governed as conquests belonging to the union. When they were first settled, it was by Englishmen, entitled to all the privileges and laws of the mother country, and preserving all the rights and claims of citizens. But when subdued by an American squadron, they will be considered as a despised part of an hated people. Some American rice or tobacco planter, who perhaps has the clanking of the chains of his own famished slaves ringing in his ears, will make flaming speeches against sugar planters. He will call them inexorable tyrants over helpless slaves. He will advise to have them treated as slaves; and he will offer himself to be the instrument, because he is well acquainted with the mode.—When this desired change commences in the sugar colonies, what a fine outlet will there be for all the turbulent spirits of America in filling the departments of law, police, customs, and every civil establishment, not omitting the confiscations, that sagacious interest will discover or make. Perhaps, when too late, the indolent rule of Britain, then no more, may be an object of regret.

Mr. Ramsay is too wise to imagine, that any project of the kind which he suggests should immediately operate on the public. The most that can be hoped, as he observes, is gradually to correct and inform common opinion.

But, says he, suppose a statute enacted, that the present slave trade should cease after a period of three or six years, every planter would immediately set himself seriously to stock his plantation, and to give such orders for the treatment of his slaves, as would favour their health and population. This in the mean time would divert our slave trade from the improvement of the French colonies to that of our own: and the end of the period would find the several islands in a state of opulence and happiness that they never yet have experienced, and prepared for that extension of privileges, and unexcepting freedom, which is the scope of our argument. But in making this supposition, I mean not to be accountable for those barbarities, and outrages to humanity, that the shortest existence of the slave trade must in the mean time necessarily occasion.

Our author's plan of preparing for the abolition of slavery, by introducing civilization in Africa, is a suggestion entirely con-

consonant to that philanthropy, so conspicuous in the Essay which has given rise to the production now before us. At what time such a project shall become the object of public attention, it is impossible to determine. But the period, we believe, is sufficiently remote, to dissipate the alarm given the West India planters by the author's former proposal. His humane endeavours, however, will not prove entirely abortive, should they only mitigate that rigorous treatment of the slaves, which he has described with so much sensibility, and reprobated with such merited indignation.

*Five Dissertations on the Scripture Account of the Fall; and its Consequences.* By Charles Chauncy, D. D. 8vo. 4s. in Boards. Dilly.

THE history of the first man, as given by Moses in the book of Genesis, is extremely concise, and yet being one of the most naturally interesting subjects that could present itself to the curiosity of his descendants, imagination and conjecture have perhaps gone as great lengths in filling up the outline of the sacred historian, as in the case of any historical supplement whatsoever. It is not, therefore, much to be wondered at, that the comments of fanciful or superstitious writers should have proved little better than idle reveries, fit only for the amusement of children. But we have the pleasure to except the present author from this class of commentators. In no part of sacred history does the ardour of investigation more need the assistance of cool judgment, and a temperate spirit of conjecture, than in this short but important story of our grand progenitor; and it is no more than justice to Dr. Chauncy, to acknowledge that he has displayed a considerable share of these essential qualifications in the work now under inspection.

The subject of the first Dissertation is *The one Man, Adam, in his innocent State*.

Our readers may form an idea of the scope of this Dissertation from our author's recapitulation.

'The sum of what has been said, under the foregoing observations, representing the contents of the Mosaic account of the first man in his innocent state, to place it in one view, is this, that he was made male and female, the most excellent creature in this lower world, possessing the highest and noblest rank: that he was made by an "immediate" exertion of almighty power, and not by God's agency, in concurrence with second causes, operating according to an established course or order: that he was made in "the image of God;" meaning hereby, not an actual, present, perfect likeness to him, either in knowledge, wisdom, holiness, or happiness, but with im-

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planted powers, perfectly adjusted to each other, and as perfectly fitted for his gradually attaining to this likeness, in the highest measure proper to a being of his rank in the creation: that, upon being thus made, he was constituted the "head" or "root" of the human race, from whom, as the secondary instrumental cause, like essential powers with his own should, according to a divinely settled order, be transmitted to others, and from those others, to others still, throughout all generations; that is, powers inferring a capacity in nature of their being formed to a resemblance of the Deity in his moral glory, in consequence of which they would be individuals of the same kind that he was, and distinguished from all the other creatures: in fine, that being made, not perfect at once in actual knowledge or holiness, or any other intellectual or moral quality, but with implanted powers only rendering him capable of gradually attaining to this perfection, he was placed by his Maker under a "special law or rule," principally designed as a suitable and powerful mean to guard him against danger in his present unimproved state, and to encourage, assist, and conduct his endeavours in the use of his faculties, so as that he might gradually rise to as near a likeness to God, in all intellectual and moral acquisitions, as was possible for such a creature as he was, and in this way be prepared for complete and perfect happiness.

' This account of the creation of the first man, and of his state while innocent, is that which Moses has communicated to us, either expressly, or in words that naturally and fairly import this sense. And it is the whole we can now know about him, as it is the whole that has, in an authentic way, been handed down to us.'

What our author, in a former part of his Dissertation, has said in objection to the common opinion ' of man, in his original state, being under a *covenant of works*, requiring obedience to the whole moral or natural law of God, as a condition of life,' is rational and satisfactory; but we want room to cite his arguments on this point, as well as on many others which equally deserve commendation. A short note, however, which he quotes from bishop Patrick, in confirmation of his sentiments on the above topic, is so energetic and conclusive, that we cannot help giving it to our readers.

' Those who ask, why was Adam's obedience tried in a merely positive instance? do not consider, " that an experiment of it could scarce have been made in any of the moral precepts; which there was no occasion to violate. For what should tempt him to idolatry, or to take God's name in vain, or to murder his wife? How was it possible to commit adultery, when there was no body but he and she in the world? How could he steal, or what room was there then for coveting, when God had put him in possession of all things? It had been in

vain to forbid that which could not be done; and it had not been virtue to abstain from that to which there was no temptation, but from that which invited him to transgress.

Dissertation II. considers *the one Man Adam, in his lapsed State, with the Temptation which brought him into it.*

Dr. Chauncy, after shewing it was in the body of a serpent that Satan, thence called the Old Serpent in other parts of Scripture, beguiled Eve, and, after mentioning some ridiculous descriptions, given by dreaming commentators, of the wings, the beautiful shining appearance, and erect figure, &c. of the serpent in Eden, descants upon the nature of the argument which, according to Moses, he made use of; but the doctor does not allow himself any of those eloquent paraphrases upon it, in which the imaginations of some authors he has alluded to, have fondly indulged themselves. He then proceeds as follows.

‘ It will possibly be said here, is it a thing credible, that the all-wise good God should permit the entrance of sin into the world, as occasioned in the manner that has been represented, by a “temptation” begun, and carried into effect, by a “serpent,” actuated by an “evil spirit?” Can it reasonably be supposed, that he would, when he had created man, have suffered the devil, before he had made any considerable advances in knowledge and experience of the world, to “tempt” him, so as to draw him into sin; and, in this way, bring ruin upon himself? Is this a fit thought to entertain of that God, who, of his mere goodness, had given him existence, that he might be happy in the love, service, and enjoyment of the original source of all being, and of all good?’

‘ The answer is this: it is in fact true, that sin and sorrow now are, and all along have been, in the world, however difficult it may be to account for their entrance. And difficult it really is, and vastly so, upon the principle of “reason,” as well as “revelation.” The greatest philosophers, in all ages, have found it a depth they could not fathom. The question, therefore, remains unresolved by them to this day, *ποθεν το κακον*, “whence came evil?” It is not pretended, that the difficulty is removed by what is said upon the matter in the sacred books. It is a difficulty still; though not so great an one as it was before. It is certainly lessened, and not increased.

‘ The difficulty, as peculiar to the Mosaic history, and as stated in the above objection, lies in this, that sin, and ruin thereupon, should be occasioned by “temptation” from an “evil spirit,” and as practised upon the first parents of men, before there had been time for their making any “considerable improvements” in knowledge, experience, and goodness.’

After much plausible reasoning to remove this difficulty, Dr. Chauncy allows, that the question of the origin of evil

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still recurs in full force. The solution of it, however, not, being an object of his Dissertation, he only observes by the way, but with great propriety, that 'it becomes those to cease from clamouring against revelation upon these points, who do not find themselves able, upon the foot of solid reason, to give a clear and satisfactory solution of them. For it as truly belongs to them to do this, as to those who are believers in Moses and the prophets, in Jesus Christ and his apostles.'

The author now comes to the second leading topic of this Dissertation, viz. 'The effect that was consequent upon the lapse of our first parents, both natural and judicial.'

Dr. Chauncy's explanation 'of our first parents knowing that they were naked, of their sewing fig-leaves together, and making themselves aprons,' is ingenious, and founded on probability. He thinks the nakedness they were now thus providing against, imports the sense or apprehension they felt upon their offence, of being *exposed* to the displeasure of the Almighty; and that they *cased* themselves *wholly* in leaves, wreathed together, in hopes of escaping from his sight. He insists, that it was much more likely, with the limited notions they yet possessed of the nature of God, that they should thus hope to escape detection, (an idea supported by what Moses tells us of their hiding themselves *from the presence* of the Lord God among the *trees* of the garden) than that they should contrive a partial covering, merely to conceal a particular part of the body; a supposition which he deems unmeaning and ridiculous.

The author, in order to clear the way to his proposed consideration of the judicial consequences of the lapse, as they respect the first man and woman, previously takes notice of the remarkable intervening words of Moses.

"And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The curse and degradation of the serpent (in the presence of Adam and Eve), as expressed in the former of these verses, were intended, according to Dr. Chauncy, to be a visible example of the displeasure of God, and to serve as a standing memento, to put them upon their guard against being drawn aside by temptation.

'The words that follow, ver. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed;

seed, it shall bruise thy head, and thou shalt bruise his heel :'' These words, I say, are a continuation of what God said to the "devil," now present in the body of the serpent; and principally relate to his "total overthrow," as the "tempter" and "destroyer" of man, by "one" who should be of "the seed of the woman:" though the mode of diction, conformably to that which had all along been used before, is such, that neither Adam or Eve may be thought to have had any other than a low and imperfect conception of what was hereby really meant.

Not that they had reason from these words then, or any of their posterity since, to imagine, that the contest, here spoken of, between "the serpent and his seed," and the "woman's seed," lay in this, that serpents would be apt to "bite men's heels, and men in return to break their heads." It would be a dishonour to Moses's character, considered only as an historian, to suppose he could intend any thing so low and ridiculous; especially when writing upon matters of such interesting importance. And it would equally reflect upon the understandings of our first parents, to think them capable of taking his words in so contemptible a sense. If they did not, by this time, begin to suspect, that some Superior agent might have used the serpent in the temptation by which they were overcome; they, doubtless, understood what was now delivered by God as importing, that there should be a contest, and victory thereupon, in relation to, and agreement with, the main thing in view, their having been "tempted" and "overcome" by the serpent; that is to say, they must have understood it as a contest with the serpent in his character as a "tempter" and "seducer," in which characters he should be conquered, as he had conquered them.

The prophetic meaning of the fifteenth verse being asserted and explained at large by arguments, for which our readers must be referred to the book, the author at length proceeds to consider the account which Moses has given us of the judicial consequences of the lapse. 'And these, says he, are distinctly related, as they respect both the man and the woman.' The history begins with the woman, to whom God judicially says, ver. 16. "I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

'The woman having received her "judicial sentence," God is now represented as pronouncing the man's; and he does it in the following words:

'Ver. 17. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18. "Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field.

19. "In the sweat of thy face shalt thou eat bread, till thou return to the ground : for out of it wast thou taken ; for dust thou art, and unto dust thou shalt return."

Our readers must be referred to the book itself for a learned and rational discussion of the several important matters presented in these verses, that we may have room to take notice of the remaining Dissertations.

Dissertation III. *Of the Posterity of the one Man Adam, as deriving Existence from Him, not in his innocent but lapsed State.*

Two things, with respect to the state of mankind, since the lapse of the one man Adam, and in consequence of it, appear very obvious to an attentive unprejudiced mind, upon reading the New Testament books, especially the Epistles of St. Paul. One relates to their subjection universally to a life of vanity and sorrow, ending in death. The others, to such imperfection of nature as renders it impossible, upon the foot of mere law, that they should attain to a righteousness that could avail to their justification before God. The eight first chapters of the Epistle to the Romans are essentially grounded on this representation of the state of Adam's posterity since the lapse. The thread of reasoning is not only perplexed, but its strength destroyed, upon any other supposition ; it being the main design of the apostle to shew, that the grace of God, through Jesus Christ, is as truly intended for the help of our nature, brought into a disadvantageous state in consequence of the lapse, as to affect our deliverance from the vanity and mortality to which we have been subjected. And it is this thought, and this only, that will give connection to his discourse, and force to the arguments he has largely insisted on ; as we may afterwards have occasion to make abundantly evident.

In order, therefore, to our entertaining a just idea of the true state of mankind since the lapse, we shall be distinct in considering both the mortality and imperfection of nature, to which we are universally subjected : endeavouring, at the same time, to give such an account of each as may sit easy on the mind, and silence the objections that would represent either of them as unreasonable and absurd, dishonourary to God, or unjust to man.

Only before I proceed, I would interpose an important thought, which it would be highly expedient we should heedfully attend to, through the whole of what may follow. It is this : the moment Adam eat of the forbidden tree, he became liable to the threatened death, and had it not been for the display of grace, he would immediately have been deprived of life ; in which case he could not have had posterity. And can it be imagined, that grace would have suspended the operation of the threatening, and continued him in life so as to have

posterity, unless it had been the intention of God, that they should be dealt with, as he himself was, in a way, not of rigorous justice, but of gracious mercy. It ought not to be supposed; nor will the supposition at all consist with the express declarations of Scripture upon the point.'

This previous consideration dispatched, Dr. Chauncy returns to the first thing he had proposed to examine, viz. 'The universal subjection of mankind to *death*, through the lapse of our first father Adam.'

'There is no room, says he, for dispute as to the fact itself the subjection of the whole human race to the stroke of death: nor will it be disputed by those who pay regard to the books of sacred Scripture, that this subjection to death is owing to a divine constitution, occasioned by the lapse of the one man Adam. This is an essential article in the apostle Paul's argument, in Rom. v. from the 12th to the 20th verse; and again in chap. viii. from the 23d to the 29th verse. And yet again in his first Epistle to the Corinthians, chap. xv. the 26th and 27th verses.'

'But what are we to understand by this death? and how do Adam's posterity, through his lapse, become universally subjected to it? These are the only proper questions here, and they are too important not to be particularly and distinctly answered.'

A very laboured solution of these queries obliges the author to take a large compass, in which it is impossible to follow him by any abridgment.

This head finished, he proceeds to the second, which he states thus:

'II. The other thing mankind universally are subjected to, since the lapse, and in consequence of it, is a state of nature less perfect, than it might otherwise have been, rendering it morally impossible that they should, upon the foot of strict rigorous law, attain to the justification of life.'

After having ably, but somewhat diffusely, examined the topics suggested by his second head, the learned author comes to the following conclusive reflection.

'Upon the whole of what has been offered, it appears, that our nature, as transmitted from Adam, is neither morally corrupt, or devoid of those faculties or principles, in the exercise of which we may, under the means, helps, and advantages we are favoured with, become the subjects of those qualities, which will prepare us for honour and immortality in God's kingdom that is above: but still, it would be greatly beside the truth to say, that it is as perfect as our first father received it from the creating hand of God, and that we are as able, notwithstanding any disadvantage that has happened to us, by reason of his lapse, to obey our Maker, as he was in paradise.

This, I am sensible, is the opinion of some; but it appears to me a great mistake. And I cannot but wonder, that those should fall into it, who have been much conversant in the apostle Paul's writings. His Epistles, in general, and his Epistle to the Romans in particular, cannot, as I imagine, be understood upon any other supposition than this, that mankind, in consequence of the lapse of the one man Adam, came into the world under a disadvantageous state of nature; inasmuch that it is morally impossible they should, upon the terms of law, law disjoined from grace, obtain either the justification of life, or that meetness for heaven, without which they cannot have admission into that blessed place: and this I shall now endeavour to confirm with all the clearness and brevity I can.'

The establishment of this doctrine, comprehensively considered, takes up the remaining part of this Dissertation.

Dissertation IV. *Of the Difference between the one Man, Adam, in his innocent State, and his Posterity descending from him in his lapsed State.*

'No one can read the foregoing pages, and not perceive that there was a difference (important in some respects) between the one man, Adam, in innocency, and his posterity as deriving existence from him, after his fall from God. It may not be improper to be particular and distinct in pointing out this difference, as it will enable us to take in, at once, a clear and full idea of the true state of our first father before his lapse, and of ours in consequence of it.'

In order to give our readers an idea of this short Dissertation, we shall point out the subjects of the *difference* alledged, observing that they are not all capable of being demonstrated with equal clearness.

1. Adam was brought into being by an *immediate* exertion of creating power.—The posterity of Adam came into existence *not immediately*, but by the intervention of an established course of nature.

2. Adam was created a *man* at once.—We are born *infants* in regard to our mind as well as bodies.

3. Adam, upon his being brought into existence, was placed by his Creator in Paradise, where he was in want of nothing to make him as happy as a creature of his rank could be, in a world, with reference to which, 'God saw that it was good.'—We, his posterity, since the lapse, come into being in a world, the ground of which has been cursed, so as that it is in sorrow, by the sweat of our faces, and the toil of our hands, we must eat of its produce all our days; besides which, we are born to trouble in innumerable instances.

4. Another difference between innocent Adam and his posterity is this: he, though formed of corruptible materials,

might, in virtue of the tree of life, have lived for ever, had he not eaten of the *forbidden* tree.—We come into being not only corruptible mortal creatures by nature, as he was, but under such circumstances, that death must inevitably pass upon us.

5. According to the rule of trial under which our first father was placed in innocency, there was no room for repentance in case of transgression.—We, upon the foot of the new dispensation, may, if we repent of our transgressions, be admitted to mercy.

6. Lastly, the reward promised to Adam, though naturally mortal, in case of persevering obedience to his Maker, was *perpetual life* here on earth.—We, notwithstanding the fall, and any consequences of it, come into existence absolutely sure, in virtue of the promise of God, of a *resurrection to life after death*, and, if we behave well in our state of trial, of an *happy immortality*, in heaven.

The Dissertation concludes with the author's observations on the abundant effects of God's grace, imparted to the posterity of Adam, through the mediation of Jesus Christ.

Dissertation V. On Romans, chap. v. from the 12th to the 20th verse, more especially on these words—'*For that all have sinned,*' and '*by one man's disobedience many were made sinners.*'

This Dissertation is learned, but extremely dry; and, were not our author's opinion, on a point of some moment, maintained in it with considerable success, we should add, that it is extremely tedious.

The following passage will convey the author's subject, and his opinion upon it. His arguments in support of it can only be learned by perusing the Dissertation.

The learned men, whose words he mentions having quoted, are Mr. Locke, Dr. Taylor, Mr. Grove, and Dr. Shuckford.

'It is impossible to be true, that men's subjection to death should be owing to their own personal sins, if their subjection hereto is grounded on the lapse of the one man, Adam. And that this is the true rise of that mortality we come into existence unavoidably liable to, is so often, and so peremptorily affirmed, and argued from, by the apostle Paul, as a certain truth in this portion of Scripture, that I cannot but wonder any, who have been at the pains attentively to read what he has wrote, should not perceive that they directly contradict him, while they ascribe it to the sins men have been actually guilty of in their own persons, that "death passes upon them." And it is matter of still greater wonder, that such sensible and learned men as those, whose words I have quoted, should not have had it in remembrance, that a very great part (some think the



the greatest) of those who are born into the world; die out of it before they become capable of moral action. Surely, it will not be said of any of these, that their dying was owing to any actual sin they had themselves personally committed. It must be ascribed to some other cause. And if we may believe the apostle Paul, it was in consequence of a divine constitution, occasioned by the "one offence" of their first father.'

Dr. Chauncy's display of erudition, upon the preposition and relative *εφ ω*, borders upon ostentation. It is using a lever to lift a feather.

Upon the whole, these Five Dissertations are liberal, candid, and judicious, and merit the attention of the public.

*Boethius's Consolation of Philosophy. Translated from the Latin, with Notes and Illustrations, by the Rev. Mr. Philip Ridpath. 8vo. 5s. in Boards. Dilly.*

**B**oethius was very early distinguished after the restoration of letters. His remaining works were soon printed, translated, and commented on, an honour which he probably then owed to his being a follower of Aristotle, and a Christian: in some respects, perhaps, as a Trinitarian martyr. The work before us was translated into the Saxon language by Alfred; into English, by the poet Chaucer, by George Colville, by queen Elizabeth, and lord Preston, secretary to James the Second. The last was published in 1695. A metrical version was also found in the monastery of Tavestock, in Devonshire; and is now, we are informed, in the Bodleian library. The translation by lord Preston, is a nervous energetic performance, with numerous explanatory notes; but we suspect that Mr. Ridpath has not had an opportunity of perusing it. In some instances, however, it is incorrect.

Works much prized, are sometimes in their turns too much neglected. Boethius has sunk with Aristotle; and the best of his compositions, the 'Consolations of Philosophy,' have been only the resource of the 'mind diseased,' the comfort of the afflicted, and the balm of the disappointed. It is, however, in other respects, a valuable treatise: it displays a sound judgment, a collected mind, and a steady resolution. There is an air of pleasing sadness scattered over it, which, in some dispositions, is wonderfully captivating; in those states of mind, when we feel it better to go into 'the house of mourning, than that of feasting;' with which Milton wrote his *il Penseroso*, and Burton has called the 'pleasing melancholy.'

The translation is executed with great accuracy and clearness, and with sufficient elegance.—The metra, interspersed,

are executed rather with strength than fire ; they display a steady light, instead of a bright dazzling flame. The originals, indeed, are more philosophical than poetical. Some, which are executed by the author's friends, are more animated than his own ; we shall quote one of the shortest of the latter.

' Inconstant as the winds or wat'ry main,  
The cruel wanton shifts the scenes of fate ;  
She blasts the glory of the conqu'ror's reign,  
And lifts the captive from his humble state.

The haughty dame, with a malicious joy,  
Deals woe around, and ne'er repents of ill ;  
Her ears still deaf to mis'ry's piercing cry,  
To sorrow's tears her eye unpitying still.

Capricious thus she sports, and boasts her power,  
Her highest joy with happiness to crown  
Her vot'ries blind, then sudden the next hour  
To deep despair to hurl them headlong down.'

Boethius' essay is well known, and we need not select any specimen of the translation, after the character we have given. The notes are useful and explanatory, collected in general from the most respectable sources, and sometimes the property of the translator, who has, in this part of his work, rather aimed at illustrating his author, than at raising his own character, as an ancient metaphysician.

The Life of Boethius is prefixed, written from the best authorities, with great accuracy. We shall transcribe the account of his fall, since it has seldom been mentioned by his biographers,

' King Theodorick (who had long honoured and respected Boethius, and governed with ability and humanity in the earlier parts of his reign), was an Arian ; Boethius, who was a Catholick, unluckily published about this time a book upon the Unity of the Trinity, in opposition to the three famous sects of Arians, Nestorians, and Eutychians. This treatise was universally read, and created our author a great many enemies at court ; who insinuated to the prince, that Boethius wanted not only to destroy Arianism, but to effectuate a change of government, and deliver Italy from the dominion of the Goths ; and that, from his great credit and influence, he was the most likely person to bring about such a revolution. — Whilst his enemies were thus busied at Ravenna, they employed emissaries to sow the seeds of discontent at Rome, and to excite factious people openly to oppose him in the exercise of his office as consul. — Boethius, in the mean while, wanting no other reward than a sense of his integrity, laboured both by his eloquence and his authority to defeat their wicked attempts ; and persisted resolutely in his endeavours to promote the public welfare,

fare, by supporting the oppressed, and bringing offenders to justice. But his integrity and steadiness tended only to hasten his fall. King Theodorick, corrupted probably by a long series of good fortune, began now to take off the mask. This prince, though an Arian, had hitherto preserved sentiments of moderation and equity with regard to the Catholics: but fearing, perhaps, that they had a view of overturning his government, he began now to treat them with severity.

Boethius was one of the first that fell a victim to his rigour. He had continued long in favour with his prince, and was more beloved by him than any other person: but neither the remembrance of former affection, nor the absolute certainty the king had of his innocence, prevented him from prosecuting our philosopher, upon the evidence of three abandoned profligates, infamous for all manner of crimes. The offences laid to his charge, as we are informed in the first book of the *Consolation of Philosophy*, were, "That he wished to preserve the senate and its authority: that he hindered an informer from producing proofs, which would have convicted that assembly of treason; and that he formed a scheme for the restoration of the Roman liberty." In proof of the last article, the above mentioned profligates produced letters forged by themselves, which they falsely averred were written by Boethius. For these supposed crimes, as we learn from the same authority, he was, unheard and undefended, at the distance of five hundred miles, proscribed and condemned to death.—Theodoric, conscious that his severity would be universally blamed, did not at this time carry his sentence fully into execution; but contented himself with confiscating Boethius's effects, with banishing him to Pavia, and confining him to prison.\*

Soon afterwards, on additional provocation from Justin, the Catholic emperor of the East, and the defection of pope John I, he was condemned and beheaded, in the seventy-first year of his age.

Mr. Ridpath thinks, with some other commentators, that this work is imperfect, and that a sixth book was intended, on the *Consolations* to be derived from the Christian religion. This is highly probable, from the character of Boethius. The ingenious Dr. Blacklock, when distressed by some cruel oppositions, translated the treatise ascribed (perhaps without foundation) to Cicero, '*de Consolatione*,' and added another on the Comforts derived from Religion. Both were published under the title of *Paraclesis* \*. If our author has fled to Boethius, in similar distress, which we hope is not the case, we would recommend the example of this respectable author. He might then supply what the cruelty of Theodoric checked in

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\* See Critical Review, vol. xxv. p. 40.

the bud, raise a monument to his own reputation, and derive the best and firmest consolations against any misfortunes which may have befallen him.

*Probationary Odes for the Laureatship: with a Preliminary Discourse, by Sir John Hawkins, Knight. 8vo. 1s. 6d. Ridgway.*

WE can neither approve of the principles on which this peculiar species of satire is conceived, nor of the very indecent and unwarrantable mode of abuse with which it is conducted. The writer who holds up innocent frailties to ridicule, from political motives only, who burlesques respectable characters, and levels distinctions indispensibly necessary in every well regulated community, deserves a reprehension proportionable to the mischief likely to result from a design of so licentious a nature. Licentiousness, under proper controul, is a rapid river confined by a dyke from spreading general devastation; a slight diminution of any part of the boundaries which check its impetuosity, may involve the whole country in one undistinguished ruin. The history of every free nation records numerous examples of the destructive tendency of that liberty which degenerates into a defiance of law, a contempt of public decorum, and a disregard to that subordination which is one of the most essential supports of legitimate society. While, however, we express the feelings of good men and dutiful citizens, we must, at the same time, confess, that the genuine touches of humour, which, in this performance, atone for many long stanzas of languor and tautology, the ingenious severity of the satire, and, in some instances, its just application to vicious and infamous characters, have often afforded us high entertainment. Here is a revival of the old comedy; for, though the vice is stigmatised, the name is not concealed.

The plan of this collection was suggested by the late vacancy of the office of poet-laureat, for which many very considerable personages are supposed to be candidates; and accordingly each produces an ode, as a specimen of his skill in poetry, and his pretensions to the laurel. But with what consistency or propriety do privy-counsellors, lord chancellors, prime ministers, and archbishops, write probationary odes? Besides, they are represented as competitors for an office or employment, the exercise of which is totally incompatible with their professions and situations. This is a fundamental fault, which affects the whole poem: and there is an apparent want of probability, which should be at the bottom of every fiction. Nor do we see for what reason signor Delpini is appointed the lord chamberlain's assessor, to decide on the several performances exhibited in this ideal contest.

The political complexion of this publication is obvious to the reader, which appears to be very nearly related to the *Criticisms on the Rolliad*; and we cannot but lament, not only that so much

much wit should be wasted on the politics of the day, but that it should be disgraced by so strong a tincture of virulence. This work is built on too flimsy a foundation to attain, and is dictated by too much malevolence to deserve, a long continuance of popularity. The writer is angry, because his interested views have not succeeded; and his satire is evidently the vindictive effort of disappointment and disgust.

The Odes are accompanied by some satirical pieces in prose; but these are of an inferior cast. The author is by no means qualified to shine in the walk of humour here pursued. His force is in burlesque and poetical parody. In one of the prose pieces, a great personage solemnly commands the scrutiny, supposed to be held for determining the true merits of this poetical election, to be suddenly closed, in consideration of the cruel suspense, and extreme disquietude of mind, which the present laureat must suffer, while the certainty of his success was doubtful. But what *real* anxiety could be felt from the continuance of an *imaginary* scrutiny? Humour cannot subsist without truth. When the veil of invention is drawn aside, what is the latent meaning?—Our author's narrative of the laureat's interview with the king at Windsor is at once impotent and illiberal; and its dullness is only equalled by its scurrility.

But we hasten to give our reader a taste of the Odes. The following lines are selected from the ode written under the name of sir Richard Hill. We premise, that in these pieces discrimination of character is not always sufficiently preserved.

‘ And thou, sweet bard, for ever dear  
To each impassion'd, love-fraught ear,  
Soft luxuriant Rochester!  
Descend, and ev'ry tint bestow,  
That gives to phrase its ardent glow;  
From thee thy willing Hill shall learn  
Thoughts that melt, and words that burn:  
Then smile, oh, gracious smile on this petition!  
So Solomon, gay Wilmot, join'd with thee,  
Shall shew the world, that such a thing can be  
As, strange to tell!—a virtuous coalition.—  
Thou too, thou dread and awful shade  
Of dear departed Will Whitehead,  
Look through the blue æthereal skies,  
And view me with propitious eyes!  
Whether thou most delight'st to loll  
On Sion's top, or near the Pole!  
Bend from thy mountains, and remember still  
The wants and wishes of a lesser Hill!  
Then, like Elijah, fled to realms above,  
To me, thy friend, bequeath thy hallow'd cloak,  
That by its virtue Richard may improve,  
And in thy habit preach, and pun, and joke!’

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The odes are of very different merit. Mr. Wraxal's geographical speeches are humorously satirized. Some of the imitations are indifferent, and some excellent; but it is needless to be particular in analyzing the beauties of this summer-fly, which vanishes, and is forgotten before it can be fully examined. We shall add the following, for the sake of the parody only. It is selected from the ode attributed to Dr. Prettyman: the reader will not want our assistance to decide on the subject; for it is probable that his feelings, if not warped by party, will outstrip his judgment.

‘ Recitative for the celebrated female singer from Manchester,

Symphony of flutes—pianissimo.

‘ Now in cotton robe array’d

Poor Manufacture, tax-lamenting maid,

Thy story heard by her devoted wheel,

Each busy-sounding spindle hush’d—

‘ Fugue.

‘ Now, dreading Irish rape,

Quick shifting voice and shape—

‘ Deep Bass, from Birmingham.

‘ With visage hard, and furnace flush’d,

And black-hair’d chest, and nerve of steel,

The sex-chang’d list’ner stood

In surly-pensive mood.

‘ Air, accompanied with double bassoons, &c.

‘ While the promise-maker spoke,

The anvil miss’d the wonted stroke;

In air suspended hammers hung,

While Pitt’s own frauds came mended from that tongue.

‘ Air.

‘ Sooth’d with the sound the priest grew vain,

And all his tales told o’er again,

And added hundreds more;

By turns to this, or that, or both,

He gave the sanction of an oath,

And then the whole forswore,

“ Truth, he sung, was toil and trouble,

Honour but an empty bubble”—

Gloucester’s aged—London dying—

Poor, too poor, is simple lying!—

If the lawn be worth thy wearing,

Win, oh, win it, by thy swearing.”

*Criticisms on the Rolliad. Part I. Corrected and enlarged. 8vo. 3s. 6d. Ridgway.*

**I**N our Fifty-eighth Volume, page 473, we reviewed the first edition of these Criticisms. It is but justice to own, that they are since much enlarged and improved: the ridiculous parts  
are

are heightened, the personages are more accurately discriminated, and some collateral circumstances added, which greatly improve the spirit of the whole. We have, in the former article, given our opinion of the tendency of these publications, and are sorry to be obliged again to remark, that ill-nature and disappointment are still too conspicuous, and diminish the pleasure we should otherwise receive from lively wit and pointed humour. The parts too, which relate to Mr. Rolle, are not equally distinguishable for their spirit and their justness.

The Scrutiny is now almost forgotten ; but our readers will yet feel the force of the satire in some parts of the following diary :

‘ Lord Melcombe’s Diary has become so universal a theme of polite criticism, that it seems many of our young courtiers intend to follow the example, by keeping a register of such parts of their conduct as they think most worthy of being transmitted to posterity. The following specimen of this new mode of Miscellaneous Memoir, though well known in the fashionable world, may perhaps be new to our country correspondents :

‘ Lord G————’s Diary, during the first week of the new Parliament.

‘ May 20. Went down to the house—sworn in—odd faces—asked Pearson who the new people were—he seemed cross at my asking him, and did not know—I took occasion to inspect the water-closets.

‘ N. B. To tell Rose that I found three cocks out of repair—didn’t know what to do—left my name at the duke of Queenberry’s—dined at White’s—the pease tough—Lord Apsley thought they ought to be boiled in steam—Villiers very warm in favour of hot water—Pitt for the new mode—and much talk of taking the sense of the club—but happily I prevented matters going to extremity.’

‘ 23. Hyde Park—Pitt—Hamilton, &c.—Most of us agreed it was right to bow to lord Delaval—Pitt won’t to any one, except the new peers—dined at Pitt’s—Pitt’s soup never salt enough—Why must Prettyman dine with us?—Pitt says, to-day he will not support sir Cecil Wray—Thurlow wanted to give the old toast—Pitt grave—probably this is the reason for letting Prettyman stay.

‘ May 24. House—Westminster election—we settled to always make a noise when Burke gets up—we ballotted among ourselves for a sleeping committee in the gallery—Steele always to call us when Pitt speaks—Lord Delaval our dear friend!—Private message from St. James’s to Pitt—He at last agreed to support sir Cecil.

‘ 25. Bankes won’t vote with us against Grenville’s bill—English obstinacy—the duke of Richmond teazes us—nonsense about consistency—what right has he to talk of it?—but must  
not

not say so—Dundas thinks worse of the Westminster business than—but too hearty to indulge absurd scruples.

‘ 26. Court—King in high spirits, and attentive rather to the duke of Grafton—Queen more so to lord Camden—puzzles us all—So it is possible the duke of Richmond will consent to leave the cabinet?—Dinner at Dundas’s—too many things awkwardly served—Joke about Rose’s thick legs, like Robinson’s, in flannel.’

The extracts from lord Mulgrave’s supposed Essay on Eloquence are highly humorous, and the epigrams addressed to lady Wray, in the style of the author, are entertaining and characteristic. Those on Dr. Prettyman are too much on the same subject, and we have given a sufficient specimen of it in the extracts from the Probationary Odes: every language is employed in accumulating ridicule, and diversifying the same idea.

Since this article was written, a new edition of the Rolliad has been published, to which a new dedication, some additional lines, and two entire numbers have been added. The Supplement to the former edition is suppressed, for the present, and seems designed to make part of a new publication.

## FOREIGN ARTICLES.

*Mon Bonnet de Nuit. Par M. Mercier. 2 Tom. 12mo. Neuchâtel.*

THERE are strong marks of good sense and reflection in this work, but the popularity of the author has assisted its sale; and we own, that we are somewhat disappointed, when we considered that the same pen had produced the ‘*Tableau de Paris*.’ Yet, considered abstractedly, those volumes possess some share of merit; and it is sufficient not to know the work just mentioned, to receive much pleasure from them.

M. Mercier tells us, that he has contracted the habit, on returning home or retiring to rest, to write down the reflections which the adventures, or the studies of the day have excited. ‘How pleasant is it, says he, to converse in our closets, by means of our pen, with a night cap on our heads.’ From this circumstance the volumes are called MY NIGHT CAP.

A work of this miscellaneous kind cannot be abridged; it might have been styled a philosophical dictionary, if it had been arranged alphabetically: and if it fell short of Voltaire’s celebrated work in wit and acuteness, it would have exceeded it in morality and religion. In these respects, it is unexceptionable. It is however certain, that the work, in all its parts, is not very consistent with its title. A dream may be suitable to a night cap; but it is not related in consequence of the adventures of the day, though it may have arisen from them. Fables are still



still less connected with a night cap ; yet this volume consists not only of reflections, but of dreams, fables, epistles, and discourses. It is of no consequence ; we are generally entertained, and he must be a fastidious critic, who dislikes a work, because it is not quite consistent with the title.

We know not when we have been more perplexed to select a specimen : we have again looked over these volumes, and seem to have fixed, when something more sprightly, or more new, has attracted our attention. Is it for this reason, that we select a passage near the end, when we could meet with little to induce us to change ? Let metaphysicians tell us ; for it is enough that we stop at the ‘Mongolier balloon, and select from the conclusion the wonderful discoveries of the year 1783. Our author is not however very correct in his epochs.

‘The year 1783 has been a year of wonders : we make water without air, and air without water. We imitate the formation of hoar-frost and snow ; we see how a leaf of a tree perspires : we speak with knowledge of the electricity of vegetables. Comus has conquered the electrical fluid, and applied it to the cure of our diseases with success. The Abbé Spalanzani has published his new experiments on digestion, and hinted at those on generation, not less new, and still more surprising. Dextrous philosophers have made subtle remarks, and nice experiments on the hygrometer. An Englishman, called Wright, has walked under the waters ; and, if the hope of procuring pure air be realized, we shall reach the bottom of the sea, and draw up those rich curiosities, that its greedy bosom has hitherto concealed.

‘We have grafted on the old stocks of the vine, and this method has many advantages ; we have found in the stalks of mallows, a thread more soft than hemp, and more strong than flax.

‘Mesmer, armed with a new medicine, which astonishes the faculty, is returned. By a surprising trick, a child’s doll has spoken : an ingenious philosopher, with all the air of a magician, has enabled us to see the whole progress of vegetation.

‘In an obscure corner, which will be celebrated by the discovery, the doctrine of assimilatory fermentation has begun to be perceived. Water may be changed into vinegar, wine, or any other liquor, without pressing through the complicated fibres of wood, or the slow capillaries of vegetables. The change is sudden, by the great law, *aut superat, aut superatur ; ubi virus, ibi virtus*. Who will understand the force of these words ? This discovery, yet in its infancy, will make a revolution in chemistry. I am confident of it.

‘Another phenomenon of the same year ! This is a brazen head, imitating the human voice, articulating and pronouncing like ourselves, words and phrases. If the ancients had made such, and they had reached us, there would have been no dead languages ;

languages : they would have lived in brazen mouths, which would have taught distant generations sounds and accents, and we should have known how Greek and Latin were spoken.

‘ You, who traverse the salt plains of the ocean, fear no more the most cruel misfortunes, the want of water : the sea-water will become fit for your use, by a simple and easy process.

‘ Add to the prodigies of an aerial navigation, the extraordinary events of the same year ; the earthquakes which have overturned Messina, and desolated Calabria ; the volcanos of Iceland ; the peace which has established in America a kingdom, composed of states, which will grow, expand, and display to the whole world the ensign of liberty ; the crescent, alarmed at the preparation of two powers, who, uniting their forces, seem to be aiming a blow, which fixes the attention of Europe, keeps it in suspense, and embarrasses the politics of nations. Add also, the singular crisis of the English government, the situation of Holland, always irresolute ; the city of Dantzic blocked up and kept within its own walls ; the death of celebrated mathematicians : lastly, some strange commotion raised in the minds of people in general, which disposes them to the most dangerous undertakings, to the most uncommon situations. All ought to make the year 1783 the most remarkable and astonishing.

‘ Age of Augustus, of the Medici, of Lewis the XIV. so celebrated by painters, sculptors, orators, architects, and poets ; you may well vanish before an age, marked by so many memorable epochs ! The impatient genius of my contemporaries, claiming its free range, requires permission to expand : it would manage the universe, in spite of the obstacles which cold, contracted spirits would put in its way : it would silence detractors, and be subservient for this purpose, even to these little gloomy, envious, jealous, and wicked characters, who are pleased with stopping the progress of science : it would wish that the present reign, since it protects and rewards the arts, since it is illustrated by the most brilliant discoveries, may be for ever celebrated.

‘ And why shall not the passing transactions of the present age be related a thousand years hence ? The glorious conquests of genius, of the arts over the dark incommunicative pages of the book of nature. The Lord has opened it before our eyes, let us learn to read it. O philosophy ! O chemistry ! O kings, protect these important sciences !’

The attentive reader will be pleased with the account of various circumstances, concerning which, perhaps, his opinion will be very different from that of M. Mercier. He will be surprised too, at having never heard of these important discoveries ; but we must wait, for we are told that some of them are yet in their infancy. May they soon advance to maturity !

*Report*

*Report des Cures Opérées à Bayonne par le Magnétisme Animal, par M. de Le Compte Maxime de Puysegur. 8vo. Bayonne.*

THIS is another work in favour of Mr. Mesmer, and his remedy. The cures, which are all regularly attested, are numerous; but if we were to admit this kind of argument, every remedy publicly advertised, would have the same advantage. But among the various attestations, we do not see any one of the cure of the dog, mentioned by the count. This would have been an *experimentum crucis*; for no imagination could have influenced the event. In fact, the dog was magnetized, and he soon recovered; this we believe without the certificates, we only doubt of the complaint. The fact was this: a dog, standing in the way of some young men at play, was taken by the tail, and whirled to a little distance. The suddenness, and the violence of the motion, as may be expected, deprived him of his senses, and this insensibility continued long enough to allow of the ceremonies of magnetism, and to permit the count to boast of the cure.

The author seems, as usual, angry with medicine, and the medical commissioners. He declaims, but he does not reason. The notes by Monsieur Duval D'Espréménil contain more reason than declamation. We shall subjoin a specimen. When the count has dwelt on the almighty power of his certificates, he exclaims, 'Well then! this crowd of attestations, signed by so many people, serve only to show how many knaves and dupes, chance has assembled to prove me a fool. "The argument," adds the annotator 'is strong; but I know how to answer it: the way is to disbelieve the attestations, and deny the cures; or rather to attribute them to nature, independent of magnetism, that is, to nature, independent of herself.'

We must apply to M. d'Espréménil for the interpretation; if it has any meaning, it is not true.—Adieu, sir, we have no wish to examine you any farther.

*Considérations sur le Magnétisme Animal, ou la Théorie du Monde & des êtres Organisés d'après les Principes de Mesmer. Par M. Bégasse. 8vo. A la Haye.*

SINCE animal magnetism is almost forgotten among our volatile neighbours, we shall not pursue our account of the different works on this subject, any farther. These, in our present Number, are chosen, either for the weight of facts, or curiosity of the reasoning. The author of the 'Considérations,' tells us, that 'his work is not good, because we can do nothing good in three weeks; especially, when we must write on a new subject, and one of some extent.' This work is indeed of a great extent. It proves the existence of animal magnetism, shows its nature, its natural and moral effects, with many accidental circumstances relating to our  
ideas

ideas and sensations, each of which would require more than 142 pages, the bulk of this pamphlet, even in superficial discussion.

After having shown, in his own manner, viz. by talking *about* it, that general and animal magnetism really exist, M. Begasse, determines, that it is the *vis conservatrix*, or medicatrix of physicians. This is explaining a riddle by an enigma. We will readily allow, that the true art of healing must result from this knowledge; but Gaubius has long since told us the same; and we are not at all nearer the acquisition, by giving it another term, unless we prove, which our author cautiously avoids, that, by magnetizing we can excite this *vis medicatrix*. The influence of magnetism on our manners, our morals, and the fine arts, we shall not enlarge on. If our author's considerations had lasted three weeks longer, the second division of the work would probably have been expunged. We should have been sorry for it, since we should have lost much entertainment.

M. Begasse is at some pains, in the third part, to show that medicine, in general, is dangerous and uncertain, and magnetism infallible. He attempts also to show, that it acts independent of the imagination: but three weeks are not sufficient to lay the foundation for such an important superstructure. The author does not produce a single unexceptionable argument for his opinion.

Some 'thoughts' on motion by the marquis de Chatellux are added; but they consist only of some doubtful additions to the *vis inertiae* of Newton. The inertness of matter is admitted, with all the rigour with which it was first assigned.

## MONTHLY CATALOGUE.

### M E D I C A L.

*Observations on Antimonial Preparations. With a Description of a new Antimonial Powder, of peculiar Efficacy in Fevers, &c.* 8vo. Herdsfield.

**T**HIS work is not deficient in candour and good sense. The author appears so much superior to the office of vending a quack medicine, that he seems willing to assist every one in the preparation of his 'New Antimonial Powder.' The testimonies in its favour are numerous. The obscurity of the directions for preparing this medicine is, however, objectionable; we are indeed told, that further particulars are sold in a separate pamphlet, with a specimen of the appearance of the powder in a particular and essential part of the process; but no reason is given why the whole was not related in this part. We ought not to suspect that the author is equally obscure in the other pamphlet, because he chuses to be so in that before us.—We are

are informed that the publication of this second pamphlet is delayed, and that it is proposed to be sold at a guinea each. Besides the specimens, it is to be accompanied by two ounces of the powder.

The powder is directed to be made, by adding oil of vitriol to regulus of antimony and burnt hartshorn, and then calcining them together. The author seems not to be aware of a double elective attraction; since the hartshorn is already an earthy salt, from which the acid is not easily separable by burning: but if we suppose, as he says, that the earth is designed to take up the superfluous acid, and that it has lost all other ingredients, then the vitriolic acid is applied to the metal, on which its action is very inconsiderable. By proper management some part of the acid will act on the regulus, and make a salt; but the greater part is only calcined. The salt formed is very deliquescent, and the ingredients are easily separated by heat. The specimen before us is dry, and has actually been calcined. From these circumstances, we suspect that the powder must be only a calx; and so uncertain do many parts of the process seem, that we are rather surprised at what the author asserts of the uniformity of the result, in very frequent trials. We purpose, however, to examine the powder chemically, so far as our specimen will permit: in the mean time, we can only add, that, from the appearance of candour in the pamphlet, and the testimonies in favour of the medicine, it seems intitled to attention.

*Nosologia Methodica Oculorum: or, a Treatise on the Diseases of the Eyes, selected and translated from the Latin of Francis Boissier De Sauvages. With Annotations. By George Wallis, M. D.*  
8vo. 4s. 6d. Robinson.

This work seems to be intended as an essay towards a complete translation of Sauvages' Nosology; a vast collection of useful facts, imperfectly arranged, and often confused. If the author pursues his design, we would recommend to him to abridge some part, and to blend together those passages which relate to the same subject rather than the same organ. In short, it would be most convenient to follow Dr. Cullen's arrangement, and to add, in a miscellaneous class, those diseases which he has not mentioned. There is another part of his work more difficult, but which we know to be necessary, viz. revising and correcting the references: many of these are imperfect, and some are erroneous. To preserve the introductory essays may appear superfluous, as the mechanical doctrines, of which they chiefly consist, are now exploded; but it will be necessary to examine, and perhaps to abridge them, since they contain some very useful physiological and pathological observations.

In this first attempt, we commend Dr. Wallis for using the technical appellations parce detorta, with English terminations. The additions, from more modern authors, are very valuable.

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If he proceeds in the work, his language will probably become more free, and less stiffened by Latin idioms. The additional observations are chiefly from the authors in our hands: the explanation of the new species is illustrated also by those who have mentioned them; so that we cannot select any specimen with advantage. The following observations are more particularly the author's own, and we transcribe them, to enforce their utility in preventing confusion.

'It must be of great disservice to multiply terms where they are likely to perplex, and create confusion, but certainly the same objection lies in contracting where the effects are similar, which here evidently appears to be the case. Sauvages considers the staphyloma as an aqueous, or uveal hernia,—so does St. Yves, which may affect part of the cornea or the whole. Heister allows, amongst a number of other disagreeable and dangerous symptoms, it induces abscess. In the staphyloma of Sauvages, &c. the cornea seems only affected; in that of Mr. Bell, the ball of the eye; so that Mr. Bell's may be considered rather as an exophthalmia purulenta, both from its cause, appearance, and mode of cure. In order to fix a clear idea of the two complaints, staphyloma and hypopion, we should consider the staphyloma of Mr. Bell as the exophthalmia purulenta; that of Sauvages, &c. as aqueo-corneal, or uveal hernia, which may be the cause of it; and the hypopion of Mr. Bell as the corneal abscess, a collection of pus inter laminae, not sub lamellis;—by which means all confusion will be avoided, and perspicuity take place of perplexed contractility.'

The very copious index, and the synoptical table, are exceedingly useful, and add to the value of the work.

*A Medical Commentary on Fixed Air, by Matthew Dobson. 2d Edit. With an Appendix, on the Use of the Solution of Fixed Alkaline Salts saturated with fixable Air, in the Stone and the Gravel. By William Falconer, M. D. 8vo. 4s. Cadell.*

It would have been instructive and agreeable, to have seen the more mature reflections of Dr. Dobson on this subject, since novelty sometimes engages our affections so strongly, that there is little room for the exertions of judgment, and since aërial chemistry is much improved in the period which has intervened. But Dr. Dobson's remarks were in such a state, that his editor could not profit by the legacy; and the only part which could be of service is now made the subject of the Appendix. The first edition we reviewed in our forty-eighth volume, page 172, and it is now reprinted, with the addition only of some notes. We wished to see more corrections; for some things are asserted too rashly, and, at this time, we can explain other facts more satisfactorily than at the period of the first publication.

The Appendix consists of directions for making and using the aqua mephitica alkalina. This is only a watery solution of alkali super-saturated with fixed air: it is more than saturated,  
because

because it is ordered to be acidulous. The cases and experiments seem to show, that this remedy is safe and useful: of course it is much more valuable than the soap-ley; for, though this be sometimes useful, it is seldom safe, and many people have been relieved of calculous complaints, at the expence of their constitution. It may be worth remarking, for those who are without the means of preparing this water, that it is not very different from the Seltzer water, when in a proper state; but the trouble only is less; for the expence is much greater. It may add to Dr. Falconer's recommendation to observe, that the Seltzer water has been often used in this complaint, sometimes with success. On the whole, this Appendix contains ingenious and useful remarks, and may be perused with great advantage.

*An Essay on the Jaundice; in which the Propriety of using the Bath Waters in that Disease, and also in some particular Affections of the Liver, is considered. By William Corp, M. D. 8vo. 1s. 6d. Dilly.*

There is little novelty in this Essay; but the different facts are selected with judgment, chiefly to determine the circumstances in which the Bath waters may be most advantageously employed in the jaundice. Dr. Corp thinks, that spasms in the duct cannot be one of the causes of the disease, since there are no muscular fibres in it; but the violence of the pain, the almost immediate relief from antispasmodics, not directly sedative, and the disease being induced by poisons, and passions of the mind, are more powerful arguments than even the appearance of fibres. When Sydenham observes, that jaundice has attended the hysterical colic, our author thinks that the stoppage of a gall-stone may have been the real cause of both; but this is not likely, since in the jaundice, the pain is confined to the pit of the stomach, and, towards the termination of the fit, shoots out into the back. Our author, in his description, has not mentioned the place of the pain with accuracy.

Dr. Corp seems to be afraid of emetics, where there is danger from inflammation; but we have repeatedly employed them, in the situation which he seems to dread so much, without danger; indeed, he allows that emetics rather lessen than increase pain. He recommends them previous to bathing; for, if used just before, or after the bath, when they seem chiefly indicated, they fail in their effect, and either prove sudorific or cathartic. The same consequences, in our experience, has followed the exhibition of opium; and there seems much analogy between the action of these remedies in this complaint. The rules for discovering scirrhus in the liver, and its tendency to inflame, are judicious; but it is well known that this disease is often with difficulty discovered; and the soreness, which may seem to point out an inflammatory scirrhus, sometimes proceeds from an abscess. The formulæ for a drop-

sy, the frequent attendant of a scirrhus liver, are very useful, and of the diuretic kind; and, on the whole, this little Essay deserves commendation.

*Directions for impregnating the Buxton Water, with its own and other Gases; and for composing artificial Buxton Water.* By George Pearson, M.D. 8vo. Printed for the author.

We are fully convinced, that mineral waters may be now very exactly and successfully imitated. Dr. Pearson's directions for making artificial Buxton water are easily practicable, and consequently very useful. We cannot extend our commendations farther. Buxton waters are undoubtedly a valuable remedy; but it is still to be proved that they will be so, with an additional proportion of the gas, which, from Dr. Pearson's former experiments, seems to be a medicine of some efficacy, and therefore of some danger, even if we were certain that it would increase their effects without changing them. Every practitioner knows that various, and sometimes opposite effects, arise from different doses of the same medicine.

It is still more uncertain, what may be the effects of combining them, with fixed or hepatic air: a cautious trial might be commendable; but we cannot recommend the plan without a little more knowledge of the consequences than can arise from theoretical reasoning. Buxton waters may now be considered as an old formula in medicine. We may follow the receipt with success, for we know its effect; but we may lessen its virtues by injudiciously leaving out any ingredient, or we may clog them by additions. It is better to continue to use these waters in their present state.

#### P O E T R Y.

*The Power of Friendship, a Poetical Epistle.* By Thomas Cross, Esq. 4to. 1s. Bew.

'The following Epistle, says our author, will, I am certain, please those whom it was intended to please, and their approbation is sufficient.' We greatly question the veracity of this prediction; at least we are not included in the number.

*The Vale of Innocence, a Vision. Verses to an Infant Daughter. And Sonnets.* By the Rev. John Black. 4to. 1s. Johnion.

These poems are in general no way remarkable for striking beauties or gross defects. The Second Sonnet, addressed to Mr. Clarke, we suppose the gentleman who vindicated the authenticity of Ossian's poems against Mr. Shaw, may be considered as an exception. It is written in an animated manner, and the descriptive part strongly resembles the scenery of the Celtic bard.

'Swift sweep the clouds along the blackening sky,  
Loud in the wind the tossing trees rebound;  
The sinking gale seems ready now to die,  
Now stronger swells, and strews with leaves the ground.

'The



' The still and peaceful eve let others hail,  
When not a leaf stirs with the gentle breeze;  
When Cynthia's gleam rests on the lengthening vale,  
Or glitters broken through wide branching trees.

' Sweet is the mildness of the moon-light scene,  
The pleasures sweet, still, peaceful eves inspire;  
Yet sweeter far, O Clarke! to thee, I ween,  
This solemn night, in tune to Ossian's lyre!  
For now thy fancy, spurning earth and time,  
Soars with each shadowy form, and converse holds sublime.'

*An Essay upon the Peace of 1783. Dedicated to the Archbishop of Paris. Translated from the French of the Rev. J. Fletcher. By the Rev. J. Gilpin. 4to. 2s. 6d. Longman.*

In our last Number, we reviewed M. de la Fletcher's poem, entitled 'La Grace & la Nature,' in which 'the Peace of Paris' was inserted as an episode. That respectable man is, we find, lately dead; and his pupil, Mr. Gilpin, has translated the episode, formerly a separate publication, with accuracy and neatness. We shall select, as a specimen of the translation, the following lines, of which the original will be found in the Review for November.

' Let us the horrors of that day review,  
When Rodney and De Grasse their thousands flew.—  
Dreadful from far the bellowing thunders found,  
And scatter sudden devastation round:  
Now, from the bleeding carcase rudely torn,  
The shatter'd limbs are to the furies borne,  
And swift-wing'd bolts, along the darken'd sky,  
Against an hundred moving ramparts fly.  
But see! the hosts like adverse tempests meet,  
And death hangs brooding o'er the mingled fleet;  
Now here, now there, the vivid lightning flies,  
Pale from their caves the unchain'd furies rise;  
The brazen engines launch their deadly stores,  
And underneath the troubled ocean roars.

' Sulphureous clouds, in smouldering eddies sweep  
From the bright surface of the flaming deep,  
And roaring bursts, by sudden flashes led,  
Thro' all the trembling world wild terror spread;  
Hot purple streams thro' the ting'd waters flow,  
Drenching the finny tribes that wait below;  
While every deck, with mangled members strew'd,  
And mutilated bodies, bath'd in blood,  
One universal slaughter-house are made,  
Where human victims glut the vengeful blade.  
What horrid massacre! what odious fare,  
Do Christians for the eager shark prepare!  
The cannibal, who feasts on human spoil,  
With horror from such carnage would recoil.'

## D R A M A T I C.

*The Etymologist, a Comedy of Three Acts.* 8vo. 1s. Jarvis.

This author speaks of reviewers, commentators, and dictionary-makers; but he is by no means acquainted with his subject: we wish that he were. He talks, for instance, of a reviewer's dinner; roasted pig, punch, and port: he might with equal justice have mentioned ortolans and champagne. No—he knows nothing of the matter; for it is not always that jesters prove prophets. His play, as a dramatic performance, is beneath criticism.

## N O V E L S.

*The Woman of Quality; or, the History of Lady Adelinda Bellamont. In a Series of Letters.* Two Vols. 12mo. 5s. sewed.

We suspect this to be a translation; if it be so, the translator need not have been eager to appropriate a novel like this to his own nation. The story is contradictory and confused; perplexed without interest, and terrible without pathos. The language too—but we need not enlarge—it will buzz through its short life unheeded, and be forgotten without a parting sigh.

*The Lady's Tale; or, the History of Drusilla Northington. In Two Volumes.* 12mo. 5s. sewed. Noble.

This is an insipid story, with little merit in any respect; but we suspect that it has been a part of a larger work. A late detection of plagiarism may have made us cautious; and the abrupt beginning and conclusion of the history seems to support our suspicions. This may appear too unreasonable; but shall we hint to the author, that ladies do not now wear masks, or gentlemen *night-gowns*,

## M I S C E L L A N E O U S.

*Character of the late Lord Viscount Sackville.* 8vo. 6d. Dilly.

Though there is no species of writing more adapted to the gratification of curiosity than that which delineates the characters of eminent men, few productions of such a nature, impartially executed, have ever made their appearance in the world. An undertaking of this kind requires not only keen discernment, but opportunities of observation which can only be enjoyed by those who have lived in the greatest intimacy with the persons described. And from the connection of such parties, it is a natural consequence, that the character should be viewed through the favourable medium of friendship. We think, however, that the moral portrait now before us bears a strong resemblance of its original; and in this opinion we are no less confirmed by a general comparison of the features, than by

by the author's ingenuous declaration, that in paying this small tribute to the memory of lord Sackville, he is conscious that he is strictly fulfilling the duties of an honest man.

Lord Sackville 'was brought up at Westminster school, and took his degrees in the university of Dublin; but the early avocations of a military life, and perhaps a want of taste and disposition for classical studies, prevented his advances in literature, so that in fact he was not so well read as people of his rank and condition ought to be, and indeed generally are; but he knew his weakness in this particular, and, though a willing hearer when these topics were in conversation, never ventured beyond his knowledge. In the modern history of nations, and particularly of his own, he was uncommonly correct; of the memoirs of illustrious persons, interesting anecdotes and events, he had a fertile stock in memory, and with singular precision of facts and dates; of many considerable affairs within his own time he had personal knowledge, many others (and several of a curious and secret nature) he had collected from the best authorities: he had a happy talent for relating, and having always been given to enquiry and research, possessing withal a very retentive memory, he may fairly be accounted one of the very best companions of the age, though he had neither the advantages of literature, the brilliancy of wit, nor any superior pretensions to a fine taste in the elegant arts: it is, therefore, much to be lamented, that these pleasant and engaging qualifications for society were so sparingly displayed; and that habit had so contracted his circle, that he could not afterwards, without violence to his nature, extend and enlarge it.

'This was constant matter of regret to me through the whole course of my intimacy with him; and I lamented that any man, possessing such a fund of information, with a benevolence of soul that comprehended all mankind, a temper most placid, and a heart most social, should suffer in the world's opinion by that obscurity, to which his ill-fortune, not his natural disposition, had reduced him; for I am verily persuaded that his bitterest defamers, even the anonymous slanderers that raked into the very dregs of infamy and pollution to asperse his character, would have repented had they known him.'

Mr. Cumberland seems to admit that his lordship was not guarded against flattery; and he accounts for this foible in a manner both natural and ingenious. 'He was so little used to receive justice from mankind, says our author, that perhaps he was over grateful for common approbation; and praise, if by chance he ever met it, seemed to take his senses by surprise.'

The subsequent extract presents us with a pleasing account of his lordship's good-nature and politeness.

'In argumentation no man went sooner to the truth, or submitted to conviction with a better grace: though he had the gift of seeing through a question almost at a glance, yet he never suffered his discernment to anticipate another's explanation, or

interrupted his argument, how tedious soever. If any one spoke with heat in dispute, or raised his voice above its natural pitch, or if more than one speaker talked at a time, it gave him great pain; these are defects in temper and manners too commonly met with in the world, but to which he never gave occasion, by pushing an advantage too hard upon any one: a single word, or even an offer at interruption, stopt him in a moment, though in the middle of a sentence; and this I have seen him bear repeatedly, and in very many different instances, without a symptom of peevishness, taking up his thoughts in the very place where he had left them, and resuming his discourse with perfect complacency. To sift out the truth by discussion, seemed his only object for contesting any opinion; and whether that was attained by the result of his own or another's reasoning, was a discovery he had so little desire to arrogate to his own sagacity, that he was very ingenious in shifting it from himself to any other he conversed with; for he was an adept in that art, which tends to put others in humour with themselves, and which I take to be of the true species of politeness, not laying out for admiration by display.'

According to the representation given by our author, lord Sackville was not less happily qualified by nature for a high department in the state than for discharging the duties of private life.

'He had all the requisites of a great minister, unless popularity and good luck are to be numbered amongst them: in punctuality, precision, dispatch, and integrity, he was not to be surpassed; he was fitted both by habit and temper for business; no man could have fewer avocations, whether natural or artificial, for he was slave to no passion or excess, indulged no humour unless that of regularity may be called a humour, which he observed to a scrupulous minuteness; and as for his domestic affairs, they were in such a train of order and œconomy, that they demanded little of his attention: he had studied the finances of the nation, and her resources both in war and peace; had taken uncommon pains to obtain authentic and early intelligence of the councils and operations of foreign states, and readily discerned how the interests of this country were affected thereby. He was of an active indefatigable mind: intemperance never disturbed his faculties; neither avarice nor ambition corrupted them; easy in his private circumstances, and totally void of every wish to accumulate, his zeal for his country, and his application to business, were not subject to be diverted from their proper exertions: a scene of activity was what he delighted in, for he was full of operation and project, and of a spirit so incapable of despondency, that difficulties and dangers, which would have depressed some men, served to animate him.

'In the interchange of confidence with him it was necessary to have no reserve or holding back of circumstances, for he had such

such power of seeing into the heart of hypocrisy, and his own was so free from duplicity, that on such occasions you must impart the whole or nothing; when this was fairly done, he was your own to all honest intents, and (humanly speaking) to all time; for he was a steady faithful friend: his mind was so strong, that it could not easily be overburthened by the weight of affairs, so clear that the variety of them was not apt to perplex it: he could shift his attention from one thing to its opposite with singular facility; he wished to do business, not to dwell upon it; and as his punctuality, as I before observed, went with the hand of the clock to the very point of the minute, he was pleasant to all who served with him, or were dependant on his motions, and their hours of relaxation were hours of security.'

His lordship appears likewise to great advantage when viewed in the different relations of a master, a father, and a friend. The establishment of his household is said to have been the model of a liberal œconomy; the health, the exercises, and even the amusements of his servants, were the objects of his attention; and in regard to the poor, his charity was directed with so much judgment, that their industry and morals passed under his inspection, and were influenced by it.

Among the few incidents recorded in his life, the author mentions his having been shot in the breast, at the head of Barrel's regiment, when this brave corps was almost cut to pieces in the battle of Fontenoy. From his lordship's behaviour on this occasion, and his natural serenity of mind, which forsook him not even at the approach of death, Mr. Cumberland invalidates, with great probability, the popular imputation respecting the transaction at Minden.

The following passage in the conclusion of the character, does honour both to the morals of his lordship and the sensibility of the author.

'It is not in my remembrance, through the course of my acquaintance with him, ever to have heard a word from his lips that could give offence to decency or religion; but in this latter period, of which I am speaking, and throughout which I constantly attended him, his sentiments were of that exalted and superior kind, as to render the spectacle of his death one of the most edifying contemplations of my life.'

We have already acknowledged that Mr. Cumberland's observations appear to be founded in truth; and we shall now only add, that they place lord Sackville's character in such a light as shews him to have been adorned with those virtues which merit both affection and esteem.

*Remarks on the Journal of a Tour to the Hebrides, in a Letter to James Boswell, Esq. 8vo. 1s. Debrett.*

This author attacks Mr. Boswell for the vanity which he displays in the Journal, and the trifling nature of many of the observations, which he has either recorded, or drawn from his own

own store. Dr. Johnson does not escape, but is censured for his intolerance, and his prejudices. Though the field is extensive, the exceptions are so few, that we are almost ready to suspect this to be a friendly attack.

*Elements of English Grammar, methodically arranged.* 12mo. 1s. 6d. Evans.

We have perused this little work with attention, and had designed to examine it at some length, as the early dissemination of error may have a lasting and extensive effect; but, on more mature reflection, the errors appeared unimportant, and such as the pupil would necessarily correct in the more advanced state of his knowledge. The execution in general is entitled to our praise, for the rules are plain and simple; the examples, with a very few exceptions, accurate and well chosen.

The Preface, and the Plan of Study, is judicious; but we must necessarily object to the author's condemnation of the 'slavish custom' of 'learning by heart.' The period of youth should be employed in improving the faculties of the mind: in early youth, the memory only begins to expand; the perceptions are not accurate, the reason is weak, and the judgment has scarcely dawned. To the memory then, for a time, our attention must be directed; and, if properly managed, so that it be not crowded or confused, we need not be afraid of overloading it. Many of the modern innovations in education are fanciful refinements, and no one is more reprehensible than this very tender regard for the memory.

*Quindia; or, Nutshells: being Ichnographic Distributions for small Villages; chiefly upon æconomical Principles. In Seven Classes. With occasional Remarks. By Joseph Mac Packe, a Bricklayer's Labourer. Part the First, containing Twelve Designs.* 8vo. 5s. in Boards. Dilly.

This gentleman has put on the frock and apron with a very good design, and we are much pleased with the instructions of this honest labourer. It requires, however, no great sagacity to see through the disguise, nor to discover that the author of these Nut-shells possesses great knowledge of architecture, with a correct, cultivated taste, and some experience in the practical part of his work. The designs are elegant and convenient; the distribution of the several parts is well conducted; and the whole seems to be founded on plans strictly æconomical.

The introductory tables contain the proportional breadths of different rooms, as connected with the harmony of numbers, which the author seems to treat with the precise degree of attention it deserves; the proportional breadth of passages, staircases, door-ways, chimnies, heights, &c. In fact, this intelligent labourer seems fond of regularity and proportion, but is not willing to sacrifice any utility or convenience to them. The different plans then follow, which we cannot analyse; next an appendix; and the work concludes with some necessary notes.

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The appendix contains useful hints to gentlemen who choose to build, which we would recommend to their serious attention; and the author's sentiments on decorations. We were pleased with the indignation which he expresses at the ridiculous misplaced ornaments, with which modern taste has decorated the external parts of our buildings, and the absurd irregularities which we have adopted, from a fear of falling into the opposite extreme. This fanciful mode will always be rejected by a pure classical taste; for it is far distant from that which has pleased for ages, and will continue to please those who are not corrupted by fashion, or will not sacrifice every thing valuable to the caprice of the day.

Some few words, and in a few instances the language, of this work is exceptionable; but on the whole, it is very correct, for a 'bricklayer's labourer;' and this is the standard by which the author wishes to be judged. We shall select a short passage, which displays both a taste and knowledge greatly superior to his assumed character.

It seems not perfectly agreeable to the genius of architecture, to admit of decorations of the vegetable tribe, too closely copied from nature; the wildness of natural foliage, contrasted with the regular geometrical forms of buildings, produce a heterogeneous mixture by no means allowable; and it may be also observed, that the ruling lines of all curves in architectural ornaments, whether simple, waved, or spiral, should flow from the circle only, and be as free from intanglements and interfections as possible; all considerable deviations from this principle, will produce ill effects, and, I apprehend, need only be mentioned, to guard the designer from encroaching too much upon the province of the painter, whose chief excellence is, that of being a close imitator of nature. That architecture is too artificial to admit of the natural wildness of vegetable forms into its composition, is, I apprehend, self-evident, and the effect which would be produced by such kind of decoration, may be readily guessed at, by the following instance;—suppose a building erected in the midst of a garden, having its exterior richly ornamented with foliage, fruits, and flowers, strictly copied from nature; compare these decorations with the blooming originals surrounding the building, how absurd and disgusting the effect would be, upon such comparison, may be better imagined, than expressed. The truth seems to be, that all architectural ornaments should be as much as possible essential parts of the design they decorate; and this is effected in some instances, by disposing them in such pannels and compartments, and upon such tablets, plat-bands, and facies, as are proper to the design, and which, without decoration, would leave the child of nature to enquire whether those blank frames are for the reception of paintings or glasses. It is, however, proper to remark, that the regular parts of selected vegetable forms; I mean the leaves, buds, flowers, and husks, are not  
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by any means to be excluded, when properly corrected by art; though, indeed, those generally succeed best which are wholly the produce of art. Vegetable forms, purely natural, appear to succeed best in freezes and fascias, and other members of that character; the reason seems to be, that the parallel or concentric lines, bounding or inclosing such decorations, being so near to each other, as to be seen at the same time with the ornaments between them; the irregularity of the natural forms is thereby considerably counteracted or qualified. It may, perhaps, be observed, that the festoon is an exception to the above restriction; certainly not; for if the aid of art is not called in to bind the vagrant foliage together, and hang them so as to produce outlines, in general, nearly regular, whether straight or curved, they will produce a very indifferent effect.'

*The New and Universal Guide through the Cities of London and Westminster, the Borough of Southwark, and Parts adjacent. By John Mazingby, M. L. 12mo. 3s. 6d. in Boards. Dilly.*

This work seems to have been originally written in French; for the English is frequently incorrect, sometimes obscure:—'l'enfevelerent,' is translated they 're-entered it,' 'erronès,' 'ignorous,' &c. We shall select a very curious derivation of a very obvious term.

'Pie Powder Court.—It is a court of record, denominated *pipoudres*, (vulgarly pie-powder) and is incident to every fair. It is derived from *pedas pulverisati*, and is so called from its expeditious proceedings in the decision of all controversies that happen in fairs; because, for the encouragement of traders who frequent the same, justice is as quickly administered as dust can fall from the feet. Held in Cloth-Fair, Smithfield, during the time of Bartholomew-Fair.'

If the author had not been determined to look very far for a derivation, he might have deduced it from the 'dusty shoes' of the attendants on fairs, the usual litigants in these courts.

In general, the accounts are taken from good authorities; for little seems to belong to the author except the trouble of compilation. We have not, however, been able to find the source of the population; but we have much reason to think it exaggerated. The stated and accidental inhabitants of London are estimated at one million two hundred and fifty thousand; but, if this be not too great a number, the provision is too low. The yearly consumption of sheep and lambs is said to amount to seven hundred and fourteen thousand eight hundred and thirty. We suspect the error to be in the number of inhabitants, since the author reckons eight persons to one house: perhaps five and a half, the usual calculation, exceeds the truth. This brings the stated inhabitants to seven hundred and ten thousand four hundred and seventy-three; and perhaps the whole may be comprised within eight hundred thousand. The

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consumption of meat will, in that case, be more consonant to experiments made in a smaller circle.

In other respects, this is an useful guide, and may be serviceable, from its being written in both languages, to visitors from the neighbouring continent.

*A Journey from Birmingham to London. By W. Hutton, F. S. A.*  
12mo. 2s. 6d. Baldwin.

In our fifty-second volume, we gave an account of this author's History of Birmingham. That work is distinguished by a peculiar humour and good-natured pleasantry; but in this, the lively sallies are less natural, and the wit is often false, 'Currit in extremum ridendus':—Few know where to stop.

In fact, though this is called a Journey, the greater part of the volume consists of a description of London, and the more remarkable objects in this metropolis. We shall select a favourable specimen of our author's reflections: they arise from a sight of the Foundling Hospital.

'One cannot survey this vast collection of neglected fruits of unlawful love, without feeling for them, more than they can feel for themselves. Cut off from past generations, they stand the first of their line. They are founders of families. Each depends upon his own merit. They give instruction to their children, who have received none from their parents. They cannot, by ill-conduct, disgrace them. The deeds of their fathers are shut out from the ears of their offspring. No family action is rehearsed by their sober sire. The son rises not up in judgment against his father. They are strangers to a mother's tender clasp; they know not a brother's love. We view the little urchins with pity, because they have no friends to pity them. They long for no man's death; they expect no man's wealth; they have no estate in reversion, no sable clothes to wear, no funeral tears to fall. It is as difficult to keep money in this place, as to acquire it in others.

'It is here alone the pride of family never enters; one general level reigns through the whole. They seem as happy as those who are surrounded by relations. Having only themselves to depend on, they, perhaps, will be more fortunate than those who depend upon others. Self is the safest prop.

'Had not this excellent institution been adopted, some of this infant race, who may become future benefactors, perhaps would not now have existed; it is, therefore, the preventer of guilt.'

We must also, in our own justification, add another specimen, but it shall not be of the worst kind.

'The (churches) may be said to be closely attended; for whenever we find one, we find it pent up by the houses, as if with design to squeeze it into a narrower compass. In some parts of London, particularly at the west end of the town, they are thinly scattered; but, perhaps, they are as numerous as

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necessary. Within, they are not quite so much attended as in Birmingham. A bishop, with us, would draw an innumerable multitude after him; but in London, I attended divine service, at St. Mary Aldermary, where the bishop of L—— preached, almost to an empty church. However, it should be remembered, he preached a charity sermon.'

*Proposals for establishing, at Sea, a Marine School; or Seminary for Seamen.* 8vo. 1s. Dilly.

These Proposals are founded on Mr. Hanway's report, and are dictated by sound policy and good sense. If carried into execution with judgment, they may tend to lessen the number of street-robbers and house-breakers, while these depredators will form a strong national bulwark, and contribute to defend their country, instead of living by rapine on its spoils.

*Universal Stenography; or a new compleat System of Short Writing.* By the Rev. W. F. Mavor. Second Edit. 8vo. 5s. Harrison.

In our fifty-second volume, page 239, we gave our opinion, in general, on the nature and use of short-hand. We need not now repeat it, but shall confine ourselves to the System before us, which we have examined with some care. We cannot, however, commend it very warmly. It has advantages over some other plans, of being written with neatness, and looking fair to the eye; but we think these are more than compensated by particular inconveniencies. A rapid writer, for instance, cannot, without trouble, form a circle very different from an oval, since the circles can never be true: it will be more difficult to make a blotted circle, unless it be re-touched with the pen. The management of the vowels is neither convenient or skilful, and will tend to introduce no little obscurity in reading; we need scarcely repeat, that to read easily, is of at least of equal importance with rapid writing.

These reflections our duty has drawn from us; for we have no particular system to prefer. From the same motive we ought to add, that the introduction, sometimes perhaps too much inflated, contains judicious reflections on the subject; and these led us to form very sanguine expectations of the author's success: we might have been better satisfied if we had expected less.

*A General Dictionary of the English Language. To which are added, an alphabetical Account of the Heathen Deities; and a List of the Cities, Towns, Boroughs, and remarkable Villages, in England and Wales.* Small 8vo. 3s. Peacock.

This work is very neatly and clearly printed; and, from its size, deserves the title affixed to it. We have looked over it, and see no very particular reason to impeach its accuracy. In a few instances, the author has omitted some necessary distinctions; and in others, the accent is not fixed with proper attention; or at least, without an explanation, may mislead; but these

these errors are few, and probably not more numerous than in Dictionaries of a larger size, and greater price. The accents on the foreign words, on the names of heathen deities, &c. are more exact. On the whole, we think this an useful and elegant compilation.

*Baron Munchausen's Narrative of his marvellous Travels and Campaigns in Russia.* Small 8vo. 1s. Smith.

This is a fatirical production, calculated to throw ridicule on the bold assertions of some parliamentary declaimers. If rant may be best foiled at its own weapons, the author's design is not ill-founded; for the marvellous has never been carried to a more whimsical and ludicrous extent.

*The Case of Major John Savage.* 8vo: 2s. Nicholls.

In this pamphlet, major Savage gives an account of his employment under government, during lord North's administration, in the recruiting service in Germany. He claims a reimbursement of his expences, and a compensation for his services, which, it seems, he never has received. On what account a requisition so reasonable should be denied, we do not know; but humanity induces us to wish, that a case which is represented as so unjust and oppressive, should meet with a fair investigation.

*New Annals of Gallantry.* 8vo. 1s. Randall.

A collection from the General Advertiser relative to the unfortunate incident in captain I——'s family. It is entirely foreign to the province of criticism, and merits only our sympathy for the captain's domestic unhappiness.

## C O R R E S P O N D E N C E.

IN our review of Mr. Moss's Medical Survey of Liverpool, we aimed at giving a candid and impartial account; nor at this moment are we aware that we have misunderstood his design, unless there be any not yet hinted at. We cannot follow him through all his animadversions; but shall select those which militate against our conduct. He seems averse to allowing the utility and importance of '*mechanical assistance*,' in measuring the heat or the weight of the air. He has great authorities on *his* side, and we are not without them on *our*'s. It must not, however, be decided by these, but by experiment; and, as the attention of physicians have been lately directed to this point, we may have an opportunity of enlarging on it.

We might amuse ourselves by one passage in his Letter, where he says, 'our bills of mortality take not in the births (which I suppose you mean for deaths) and give only the number of burials.' We never knew of any other meaning for bills of MORTALITY, but what we have given. We hope the copper-works are more distant than the opposite island, otherwise there  
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may be still danger from infection. The size of the town, and the fluctuating number of inhabitants, can be no objection to a calculation of its population; and this may be easily made from the number of deaths, though not with the nicest accuracy.

Though we alledged that no circumstances, actually considered independent of their effects, could explain the salubrity of any place, yet we meant not to 'cast a damp' on similar enquiries. If Mr. Moss will compare the first part of his Letter with the middle, he will find, that he has contended for the position, which he afterwards fears may, when we more clearly explained it, impede medical enquiries.

We cannot enter on the subject of ale, diet, or rheumatisms; as we spoke, on mature consideration, and without the slightest influence, we are not disposed to retract our censure. At the same time, we must allow Mr. Moss both good temper and candour. We regret only that, at our distance, and in our situation, it is not easy to enter into a friendly examination of these very doubtful subjects, on which it is no disgrace to our author that we differ from him. He cannot think it any imputation, that remarks of so little extent, on subjects of such magnitude, should be necessarily 'imperfect.'

WE are obliged to the gentleman who, fearing that we may be too busy, or distrusting our impartiality, has kindly reviewed his own work. We must beg leave to inform him, that every attempt of this kind we reject with indignation: if it be again repeated, we shall mention the name of the person who appears meanly to shrink from a fair examination.

OUR 'Anonymous' Friend seems a little hypercritical in his language. If we deduct errors, what must remain? We presume, *merit*.

We do not believe Mr. Hume a sophist, who was not himself a convert; but we know that he did not aim at making disciples among the forward and ignorant; and that he purposely kept his writings from their view, by the intricacy of some of his disquisitions. The confusion in his definitions, we own, could not be designed for this purpose; but the errors in these preliminary steps may have misled himself. The attention of such candid correspondents we shall always consider as a favour, and their approbation as our greatest reward.

WE fully agree with our correspondent who styles himself 'Neither a Parson nor a Methodist.' Must he be either, to countenance profaneness? The play alluded to is, however, the 'Critic,' not the 'School for Scandal.'

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